

# From Garaywa to the whole world

By Marjorie Kelly

Back in 1953 someone's State Missions Offering helped provide a camping experience at Garaywa for nine-year-old Janice Robinson of Ellisville. "It was there," she says, "that the spiritual needs of the whole world became a reality to me."

Today Janice lives in the Washington, D.C. area and is the wife of Denton Lotz, recently elected General Secretary of the Baptist World Alliance. That means that Janice Robinson Lotz is "Baptist First Lady" of the whole world! And that is the same world she learned to love and be concerned for when she was 9 years old at Camp Garaywa.

"I will never forget that first summer at Garaywa," smiles Janice. "My dad's company was on strike and even in normal times money was short at our house. My parents sacrificed for me to go with four other girls to camp."

When Janice left for Garaywa she was given 50¢ for the week's spending money. She put half of it in the missions offering and brought the other 25¢ back home!

About that same time Janice's family became concerned about new church growth in Mississippi. When asked, they volunteered to take their First Baptist Church membership and become a "seed" family to start a new church — which became West Ellisville Baptist Church. Part of this year's



Denton and Janice Lotz

State Missions offering will go to this same cause — starting new churches in Mississippi.

Janice's father was a lifetime deacon of West Ellisville Church until his death. Her mother, Mrs. Elizabeth Robinson, is still there and "has been president or active in WMU as long as I can remember," says Janice.

Following up on her Garaywa commitment to missions and to the Lord's will for her life, Janice went to Mississippi State College for Women and upon graduation was appointed by the Foreign Mission Board to a two-year term in Nigeria. She was included in the first group of Journeymen — a program highly successful for the past 23 years!

Would you believe? Dale Moore, one of the career missionary women with whom Janice worked in Abeokuta, was the furloughing missionary speaker at Garaywa that had influenced her the most back in 1953. How wonderfully God works and how small his world really is.

Southern Baptist Seminary seemed to Janice to be the logical place to get more training after her years in Africa. It was during a campus Pioneer Missions Conference that Denton Lotz came into her life.

Denton, a radiant young Christian, who was a Harvard graduate and was at that time serving as interim pastor of the Metropolitan Baptist Church in New York City, attended the conference.

"Be nice to these visiting pastors from our pioneer areas," the conference leader asked the students. "They are so isolated in their area of work." Janice took the suggestion seriously and sat down beside Denton Lotz and introduced herself.

"For ten years I had prayed for the Lord to lead me to the right woman for my wife," Denton frankly admits. "I found her that day!"

Married one year later, the young couple moved to Hamburg, Germany, where Denton completed his doctorate. They remained in Europe for ten years, working as missionaries behind the Iron Curtain and as faculty at the European Baptist theological seminary in Switzerland.

In 1980 the Baptist World Alliance, composed of 142 separate conventions in 145 countries of the world, selected Denton Lotz as Director of Evangelism, Education, and Youth. Headquarters for the BWA is in Washington, D.C. "It was a lot closer to Mississippi," smiled Janice, by this time the mother of three lovely children.

Early this year a tragic auto accident took the life of the distinguished German Baptist, Gerhard Claas, who was head of the Baptist World Alliance. Denton was almost immediately tapped as



the one who could step in and fill this important leadership position. And along with him came his talented and dedicated wife to the number one spot among millions of Baptists — scattered yet cooperating — throughout the whole world.

For Janice it all began at Garaywa.

It could begin this next summer for another young Mississippi girl at Garaywa or a boy at Central Hills. Who knows but that YOUR offering could launch another, and another, and another missionary to the world.

Marjorie Kelly is the wife of Earl Kelly, executive director, MBCB.

## The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, September 15, 1988

Published Since 1877

# Male missionary heard call at GA camp

By Susan Todd

BIRMINGHAM, Ala. (BP) — When God called Don Dent to be a missionary, he had to speak above the voices of more than 235 grade-school-age girls.

Dent, a summer missionary in 1975 in Oklahoma, was assigned to help in an associational Girls in Action camp (GA is the missions organization for girls in grades 1-6).

He recalls teaching the morning Bible study, leading music, driving the bus, serving as lifeguard, and directing recreation. But most of all, he remembers an encounter with God.

"There was a missionary speaker at camp that week," Dent said. "I don't even remember his name. But every night he spoke on the needs of the world and he focused on Asia. He talked about the incredible needs and every night God placed a great burden on my heart."

Dent recalled: "Maybe for the first time I was old enough to think seriously about the needs. I kept thinking, 'Lord, you've got to do something about that.' His response was, 'Well, I'm trying. What are you going to do about it?'"

Dent did something. He "volunteered" for missions.

"I didn't surrender to missions," he said. "Surrender doesn't seem the right word to me. I volunteered, and God sent me."

At the time, Dent was enrolled in Mississippi College planning to be a

pastor of a small-town Mississippi church. He had been content with those plans.

"It hit me," he said. "This is God's world, and he didn't divide it into geographical boundaries. When he called me to minister, he just called me to minister in his world."

Ministering to the needs of people in the world was not a new concept for Dent. It had been a vital part of his growing-up years. He credits his late father Robert and his mother Pattie Dent, with living as missions examples before him and his two brothers. His mother still serves as that missions example as she fulfills the role of national recording secretary for Southern Baptist Woman's Missionary Union.

"Some of the greatest influence I had was just my mother's excitement about missions," he said. "I can remember her excitement when she came home from WMU week (at sum-

mer conferences). That excitement affected our values as we grew up."

"Mostly I remember my mother retelling the stories she had heard. We heard lots of missionaries, but my mother's stories are the ones I remember."

Many of Dent's early childhood memories revolve around missions activities. He remembers going to missions prayer meetings, attending missions retreats and conferences, and waiting for his mother to finish a GA or Acteens meeting (Acteens is the missions organization for teen-age girls).

"She was usually the last one through when we were in Sunbeams," he laughed. Sunbeams predated Mission Friends as the missions organization for preschoolers.

Dent's father also played a role in his missions heritage.

"Dad was on the Brotherhood Commission and I went to Brotherhood

breakfasts and RAs," he said. Royal Ambassadors is the missions organization for boys.

Dent says his parents built the missions foundation without ever forcing him into missions.

"My parents never pushed their values on us but they affected us," he said. "They never said, 'Maybe God will call you to be a missionary.' They left that up to the Lord."

The result of "leaving it up to the Lord" is that Dent now is a missionary with his wife, Anne, and two children, Chesed and Rob, in Singapore.

Dent's mother continued her involvement in missions, but now it has a new perspective. "My mother is my personal prayer ambassador," Dent said. "She's always asking people to pray for us."

Susan Todd writes for WMU, SBC.



Don Dent, a Southern Baptist foreign missionary to Singapore, was called into missions while working at GA camp as a teen-ager. He credits his mother, Pattie, with giving him a concern for missions. From Holly Springs, Miss., she is the national recording secretary of Southern Baptist Woman's Missionary Union. (Photo by Bob Barbour)

SOUTHERN BAPTIST WOMAN'S MISSIONARY UNION  
LIBRARY AND ARCHIVES  
Historical Commission, SBC  
Nashville, Tennessee



# Editorials . . . by Don McGregor

## The Cooperative Program

Southern Baptists are approaching an emphasis for a concept that surely has had more impact on our lives as corporate Baptists than any of us are aware of at this time or ever could have imagined through the years that have passed.

October is Cooperative Program month throughout the Southern Baptist Convention area.

The word, "area," is used advisedly and particularly in this context because the Cooperative Program no doubt had more to do with changing the concept of what Southern Baptists are than we could know also.

Let it be known at the onset that this is not a complaint about the Cooperative Program. I am a year older that it is, so it has been around almost all of my life. What has been accomplished through the Cooperative Program during its existence has been marvelous. No doubt, if we can handle it with reasonableness, it will continue to be the magnificent vehicle for funding missions endeavors that it always has been.

The idea was a good one that brought on the beginning of the Cooperative Program. Before its inception, representatives of boards, institutions, and agencies went before churches to plead their causes. The entities with the most persuasive speakers received the greatest amount of funding. In those days, Southern Baptists initiated agencies, etc., and then left it up to them to finance themselves. It should not be called a "dog eat dog" existence, perhaps; but one can imagine the intense rivalries that could have developed.

The driving force behind the initia-

tion of the Cooperative Program was to finance worldwide missions efforts, foreign and domestic. That is fine. Everyone agrees with those concepts. It was figured also that all of the other areas of work that Baptists sponsor should be put under the Cooperative Program umbrella, because they still would be clamoring for funds otherwise.

We all are aware, of course, that the Cooperative Program does not nearly finance all of the work of Southern Baptists, and extra funds still must come from somewhere. With the initiation of the Cooperative Program, however, the raising of extra funds became coordinated and churches were no longer besieged with requests to hear a speaker who needed to raise an offering for his agency.

And through the years the Cooperative Program has served the denomination very well indeed.

And now the word, "denomination," is used advisedly; and reference is made back to the word, "area."

Southern Baptists were never intended to be a denomination. We were, and are still supposed to be, an alliance of independent churches. We hear talk about "independent" Baptists. There are no more "independent" Baptists than Southern Baptists. Every member, every church can do as he or it chooses; and there is no one to say positively that the person or church is in error. Fellowship is withdrawn from individuals and churches, but always it is by majority vote and the disfellowshipped always has those who are in agreement.

The Cooperative Program is a marvelous concept and should be the

main point of our financial structure, but it has gradually forged us into a denomination. In many cases, churches are judged by their Cooperative Program gifts, and not without good reason. This is the thing that separates Southern Baptists from other Baptist groups. It has established a point of reference.

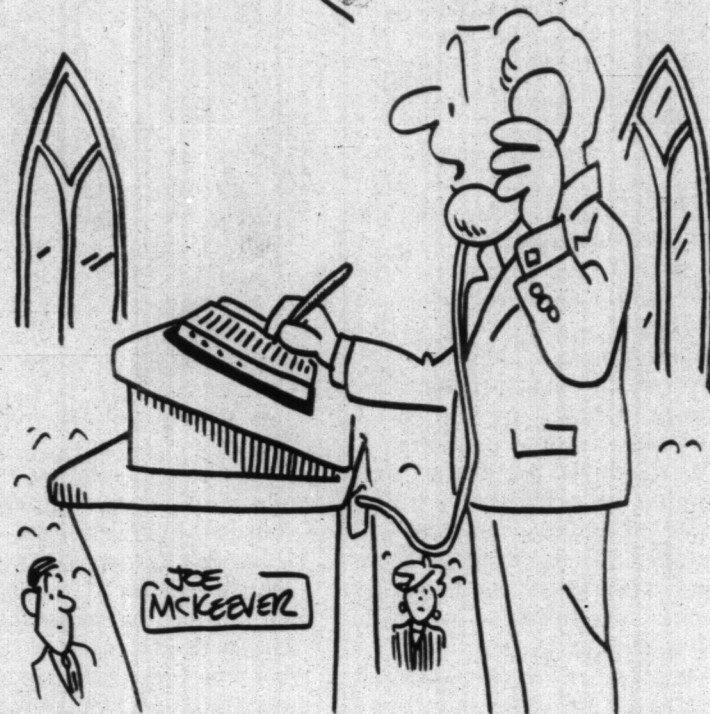
It goes without saying that there are some who do not agree with the way all Cooperative Program funds are allocated and have set about to bring the situation around to conditions more to their liking. This really is at the heart of a great deal of the turmoil that Southern Baptists are experiencing right now. There are contentions that the Cooperative Program is helping to finance seminary teachers who are somewhat short of orthodox. A very recent example of another problem was the firing of a foreign missionary for the same reason. Another complaint in recent years has been that Southern Baptists have funded most of the budget of the Baptist Joint Committee on Public Affairs while not having a comparable representation in its membership.

So the marvelous concept that has served us and the Kingdom of the Lord for so long and so well has come under attack. Because of the actions of some to change its course, others are threatening to begin to manipulate the provision of funds for it.

So what do we do? If there were an answer, we wouldn't have the turmoil.

If there are seminary professors who are short of orthodox, they should not be financed. We must keep in mind two conditions, however. One is that only a portion of the seminary's

"NO REALLY—THAT'S AN EXCELLENT SUGGESTION—TO PREACH ON GOOD TIMING! WELL, I'VE GOTTA RUN NOW, MOM!"



financing comes from the Cooperative Program and the remainder must come from supporters. They may agree with the professor, because the second condition is that we have to realize that we have no machinery for determining "orthodoxy." We have the Statement of Baptist Faith and Message, but it stops short of being a creed.

And Southern Baptists began the Baptist Joint Committee on Public Affairs more than 50 years ago and invited others to join us in it from time to time. Thus we have always felt more responsible for its financing.

As was mentioned at the beginning, this is not a complaint about the Cooperative Program. It is an effort

on the eve of its emphasis time to look honestly at an institution that has served us very well and to plead for its continued health and well-being. There are forces pulling the Cooperative Program in two directions now.

We need a Solomon to help us in our judgment. But Solomon's wisdom came from the Lord. Could not we expect the same source to be available to us today? We have been assured that it would be.

Let's not allow the Cooperative Program to be split asunder. It has been our vehicle for carrying out the Great Commission, and no one of us has any question about what our responsibility is in that respect.

## Baptist Beliefs . . .

### The Temptations of Jesus (I)

By Herschel H. Hobbs

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." — Matthew 4:1

"To be tempted" is an infinitive of purpose. Thus God took the initiative in Jesus' temptations in the wilderness. Jesus had just been declared God's Son and anointed as the Messiah. What kind of Messiah would he be? It was his choice to make. God willed that he be a Suffering Servant Messiah by way of the cross. Satan proposed that he avoid the cross — take a shortcut in gaining people's fellowship.

In Eden Satan tempted Eve in three categories (Gen. 3:6): physical appetite ("good for food"); aesthetic nature ("pleasant to the eyes"); am-

bition ("desired to make one wise"). He used the same on Jesus (Matt. 4): stones into bread (v. 3); jump from the pinnacle of the temple, do the risqué or unusual (v. 6); receive the kingdoms of the world by worshipping Satan (vv. 8-9).

Satan did not deny that Jesus was the Son of God. "If thou be the Son of God" in the Greek text states a condition assumed to be true. We would say, "Since you are the Son of God" —

Each moment, each hour, each day is different; it never is the same. Like each song, each moon, each smile, each sunset, it's different. Each chance, each desire, each

then do these things: use his power for selfish ends (v. 3); gain a following by doing the spectacular (v. 6); gain the world and its glory by bowing to Satan (vv. 8-9). These are not Satan's to give. Had they been his, he would not have given them to Jesus, for he is a liar. Even had he done so, Jesus would have reigned as a vassal of Satan. Unthinkable!

Herschel Hobbs is pastor emeritus of First Church, Oklahoma City.

acknowledgement, each concern, it's different. The world changes around us every second; to stay up, we must also change. — Tex McPherson, Dallas, Tex.

## Hymns Baptists sing . . .

### "The Solid Rock"

By William J. Reynolds

Edward Mote's parents owned a pub in London. Because of their insistence, the son learned the trade of a cabinet-maker. But when he was 15, he heard the preaching of John Hyatt at Tottenham Court Road Chapel; and this changed his life. He moved to a suburb of London, because a successful cabinetmaker, but maintained his church activity and was known for his Christian zeal.

He loved to sing hymns; and one morning in 1834, on his way to work, there came to his mind the lines, "On Christ the solid Rock I stand, All other ground is sinking sand." Before the day was over he had written the words we now know.

The next Sunday he visited a home where the wife was ill. Her husband informed Mote that it was their custom to sing a hymn, read the Bi-

ble, and pray together. Mote thought of the new hymn in his pocket, and they sang it together for the first time.

During his lifetime he wrote more than 100 hymns and published in 1836 a hymnal, *Hymns of Praise, A New Selection of Gospel Hymns*.

When he was 55 years old, Mote became pastor of the Strict Baptist Church in Horsham, Sussex, where he ministered for 21 years. Because the building was secured largely through Mote's efforts, the congregation, out of gratitude to their pastor, offered to give him the deed to the property.

Mote refused the gift, saying, "I do not want the chapel. I only want the pulpit; and when I cease to preach Christ, then turn me out of that."

William J. Reynolds is Professor of Church Music, Southwestern Seminary.

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# PAC will request \$75,500 funding

By Dan Martin

NASHVILLE (BP) — The Southern Baptist Public Affairs Committee will request \$75,500 as its allocation from the convention's 1989-90 Cooperative Program budget during the Sept. 19-21 meeting of the Southern Baptist Executive Committee in Nashville.

The decision to request the funds — which represent a 300 percent increase over the 1988-89 allocation of \$24,200 — was made during an Aug. 26 meeting of the PAC's "executive body" of officers and "members who have had specific duties assigned to them."

The group, in addition to determining the amount to be requested in the 1989-90 budget, also made plans for the Oct. 2 and Oct. 4 meetings of the PAC, scheduled a Religious Liberty Conference in Atlanta for April 21-22, 1989, and discussed the need to revise the program statement under which the PAC operates.

The group also discussed continuing problems with the Baptist Joint Committee on Public Affairs concerning staff evaluations. Sam Currin, a state court judge from Raleigh, N.C., and PAC chairman, said the "executive body" — the officers, committee chairmen, and others with specific assignments — met Aug. 26 in order to have a budget request ready to present to the September Executive Committee meeting.

The September meeting will mark the first time the PAC has made a direct request for funding from the unified budget of the Southern Baptist Convention, although the Executive Committee granted the PAC an allocation of \$24,200 in the 1988-89 budget without a specific request by the PAC to do so.

Technically, the PAC is a standing committee of the SBC, and standing committees do not have staff, budgets, or program statements. Usually, standing committees are entitled to one meeting per year and are funded through a line item in the Executive Committee's budget.

During the 1987 annual meeting of the Southern Baptist Convention, messengers adopted a recommendation that reallocated membership on the 18-member PAC as well as changed the way the committee functions, particularly in relationship to the Baptist Joint Committee. Previously, the PAC was the method by which the SBC provided trustees and funds for the Baptist Joint Committee.

The 1987 action instructed the PAC to continue to be a part of the Baptist Joint Committee, a religious liberty organization of nine Baptist bodies in the United States and Canada, but also empowered the PAC to act on SBC motions and resolutions upon which the Baptist Joint Committee either cannot agree or does not support.

The action made the PAC into a "hybrid" which "is still struggling through" questions of how to relate to the Baptist Joint Committee and how to function on its own, according to one committee member.

The newly reconstituted PAC has had two major disagreements about the Baptist Joint Committee. In the first, members expressed the opinion

funding for the Baptist Joint Committee was to flow through the PAC and requested a clarification from the SBC Executive Committee. The Executive Committee determined funding should continue to be sent directly to the Washington-based Baptist Joint Committee.

In the second, the PAC voted 8-4 in October 1987 to sever all financial and institutional ties with the Baptist Joint Committee and to establish an exclusive Southern Baptist presence in Washington. The dispute centered on efforts by the PAC to conduct its own evaluation of the Baptist Joint Committee staff and action by the larger Baptist Joint Committee board declining to allow individual denominations access to the staff. The SBC Executive Committee declined to follow the suggestion and urged the PAC to continue to function in relationship with the Baptist Joint Committee.

In a related action, the "executive body" of the PAC met with officers of the Southern Baptist Christian Life Commission in December 1987 to explore the possibility of a merger between the two organizations. Later the CLC executive committee declined to ratify the proposal.

The Aug. 26 meeting of the "executive body" was the first time such a group has met, but PAC Chairman Currin explained: "Everything we do sets a precedent. Everything we do is new."

Currin, who has been PAC chairman five years, explained the PAC does not have an "executive committee" but felt it necessary for officers to meet in August to be ready to make the budget request in September.

Participating were Currin, Albert Lee Smith, a Birmingham, Ala., insurance executive, vice chairman; Richard Land, an administrator at Criswell College, Dallas, chairman of the long-range planning committee; Tom Pratt, pastor of Calvary Baptist Church, Brighton, Colo., newsletter editor; and Roy Gean Jr., a Fort Smith, Ark., attorney who has been asked to meet with the SBC Executive Committee's legal counsel concerning a legal opinion on the PAC.

Les Csorba III, executive director of Accuracy in Academia in Alexandria, Va., and PAC secretary, was unable to attend the meeting, Currin said.

During the meeting, which was conducted under "background rules" that prohibit direct quotation or attribution, PAC members decided to request the \$75,500 to fund the work of the committee 1989-90.

The request includes \$48,000 for producing and mailing the Southern Baptist Public Affairs newsletter, which will be produced three times in 88-89, and six times in 89-90; \$17,500 for cost of meetings and a conference, and \$10,000 to produce two pamphlets.

Following the meeting, Currin told Baptist Press the budget is "based on what we want to accomplish during 1989-1990."

In the other matters, the group discussed:

— Conference. The group decided to

(Continued on page 5)

The Second Front Page

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, September 15, 1988

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## Missionaries share flood with Bangladesh millions

By Marty Croll

DHAKA, Bangladesh (BP) — A Southern Baptist missionary couple has sought refuge in the mission guest house here as rising floodwaters filled their ground-floor living quarters below.

Jim and Betty McKinley, from Louisville, Ky., share the plight of 50 million Bangladeshis driven from their homes as three major rivers have overflowed in the southeast Asian country of 110 million people. The homes of other Southern Baptist missionaries have been virtually untouched by floodwaters.

The McKinleys' living quarters, with guest rooms rising several stories above, and administrative offices for the organization of Southern Baptist missionaries in Bangladesh are in a compound built less than 10

years ago on reclaimed lowlands.

Mrs. McKinley has not been outside of the compound since the flooding began. McKinley uses a boat he boards the stairway of the guest house to obtain water and supplies. They have no electricity.

"On Aug. 30, in the afternoon, we knew we were in for real trouble," McKinley wrote to Southern Baptist Foreign Mission Board officials in Richmond, Va. "The water began entering our yard, and by night had entered our house. Eventually it reached 40 inches inside the house."

Flooding is commonplace in Bangladesh in late summer after monsoon season sets in. Last year, officials reported the worst damage in 70 years.

But Bangladesh President H.M. Er-

shad has called this year's devastation much worse than last year's damage.

Southern Baptists do not know yet how they can help the country rebuild.

More than two-thirds of the nation is reported to be under water that is rushing southward to the Bay of Bengal. As it destroys crops and livestock in its path, it brings with it rats and poisonous snakes. People are huddling wherever they can find dry spaces and are being forced to drink polluted water.

Some villages are said to be 10 feet underwater. People are standing in water up to their hips to receive aid. Stomach disease, drowning and poisonous snakebites have been major contributors to deaths.

Marty Croll writes for the FMB.

## CLC committee selects Land

By Dan Martin

NASHVILLE (BP) — Richard Land, academic vice president of Criswell College in Dallas, was to be recommended as the executive director-treasurer of the Southern Baptist Christian Life Commission when it met here Sept. 13-14.

Land, 42, was the unanimous recommendation from the eight-member search committee that has been seeking a replacement for N. Larry Baker, who resigned the post in early June following 16 months as the director of the Southern Baptist Convention's moral and social concerns agency.

If elected by the 31-member commission, Land is expected to assume

day-to-day leadership of the agency Oct. 24.

Joe Atchison, a director of Baptist associational missions in Rogers, Ark., and chairman of the search committee, described Land as having "impeccable qualifications. He graduated from Princeton University magna cum laude, graduated from New Orleans Seminary as the outstanding seminarian, and has his doctorate from Oxford University.

"From the standpoint of qualifications, he has them. He has academic qualifications, and he has written quite at length and written in the field of ethics. We feel he is a man who has leadership qualities, who can sit down

with a senator and hold his own or talk with a preacher from a rural church and make him feel comfortable and be understood," Atchison said.

The search committee met in Dallas Sept. 1 for its third meeting since being appointed June 3. Atchison said. At a previous meeting Aug. 12-13, also in Dallas, the committee reviewed the resumes of 12 people who had been recommended before narrowing the list to three candidates. At that point, the committee interviewed the three men, including Land, Atchison said.

The other two candidates were Paul Jones, executive director of the

(Continued on page 5)

## Stanley opposes civil disobedience

By Mark Wingfield

ATLANTA (BP) — Charles Stanley, pastor of Atlanta's First Baptist Church, has opposed the Operation Rescue abortion protests in Atlanta as unbiblical, but he maintains he still views abortion as murder.

During Sunday worship Aug. 28, Stanley read a statement concerning the protests that later was distributed to worshippers in a leaflet titled "A Biblical Perspective on Civil Disobedience." The statement is labeled as the opinion of the pastoral staff and deacons of First Baptist Church.

Other Baptists who have participated in Operation Rescue believe Stanley's statement is misguided.

They fear the influence of the former president of the Southern Baptist Convention may hinder recruitment of other Baptists to support Operation Rescue in the future.

More than 700 people, including several members of Stanley's church, have been arrested for trespassing on the properties of Atlanta abortion clinics since July 19 in attempts to "rescue" babies scheduled for abortions.

The people arrested and hundreds of other supporters are part of an interdenominational effort known as Operation Rescue.

Stanley noted he agrees with the

Atlanta rescuers that abortion is wrong. "From our perspective, the wrongness of abortion is not up for discussion," he said. "God's word clearly teaches that life begins at conception and that abortion is murder."

He cited Romans 13:1-7, 1 Peter 2:11-17 and Titus 3:1 as biblical mandates to obey the "law of the land." However, Exodus 1:16-20, Daniel 6 and Acts 5:29 are biblical examples of obeying God's higher law, he said.

"It is right to break the law when there is a direct, specific conflict between God's law and man's law," (Continued on page 9)



# Mississippi Baptist Convention

## 1989 proposed budget

1989 MBCB PROPOSED BUDGET	1988 BUDGET	1989 BUDGET	% OF TOT	AMT OF INCR	% OF INC
376 Expanded Church Annuity Plan	680,000	750,000		70,000	10.29%
301 SBC GRAND TOTAL	6,746,950	7,170,635	37.50%	423,685	6.28%
<b>INSTITUTIONS AND AGENCIES</b>					
Special Clarke Allocation	55,095	55,095	0.29%	0	0.00%
310 Christian Education	3,229,222	3,342,244	17.48%	113,022	3.50%
320 Christian Ed. Cap. Needs	570,519	600,000	3.14%	29,481	5.17%
331 MBMC-Education	31,379	31,379	0.16%	0	0.00%
332 MBMC-Hardship Assistance	80,823	80,823	0.42%	0	0.00%
333 MBMC-Capital Needs	57,052	57,052	0.30%	0	0.00%
351 Childrens Village	360,000	378,000	1.98%	18,000	5.00%
352 Ministerial Education Bd.	128,000	134,000	0.70%	6,000	4.69%
353 Baptist Foundation	135,711	145,564	0.76%	9,853	7.26%
371 MS Baptist BI-Racial Comm.	135,301	71,547	0.37%	-63,754	-47.12%
372 Christian Action Comm.	140,342	153,892	0.80%	13,550	9.65%
374 Unified Endowment Campaign	200,000	125,000	0.65%	-75,000	-37.50%
375 Historical Commission	31,034	33,251	0.17%	2,217	7.14%
Sub-Total	5,154,478	5,207,847	27.24%	53,369	1.04%
<b>BOARD PROGRAMS</b>					
471 Convention Bd. Capital Needs	356,000	366,177	1.91%	10,177	2.86%
711 Executive Director	155,860	157,283	0.82%	1,423	0.91%
712 Public Relations	13,550	13,275	0.07%	-275	-2.03%
713 Convention & Conv. Comm.	24,300	26,915	0.14%	2,615	10.76%
714 Convention Board and Comm.	25,000	24,340	0.13%	-660	-2.64%
715 Convention Annual, Diary	24,000	26,700	0.14%	2,700	11.25%
721 Baptist Record	259,402	289,457	1.51%	30,055	11.59%
722 Broadcast Services	98,305	103,563	0.54%	5,258	5.35%
723 Ch/Min Relations & Annuity	148,593	142,926	0.75%	-5,667	-3.81%
724 Gulfshore Operations	180,808	168,907	0.88%	-11,901	-6.58%
725 Stewardship & CP Promotion	144,378	154,646	0.81%	10,268	7.11%
731 Business Office	171,357	188,423	0.99%	17,066	9.96%
732 Building Services	670,445	701,396	3.67%	30,951	4.62%
733 Management Info Services	170,188	171,053	0.89%	865	0.51%
736 Annuity Participation	388,700	398,700	2.09%	10,000	2.57%
737 Insurance & FICA Tax	646,830	741,405	3.88%	94,575	14.62%
751 Program Director's Office	110,158	119,746	0.63%	9,588	8.70%
752 Gulfshore Assembly Prog.	140,000	143,700	0.75%	3,700	2.64%
753 Youth Night	10,000	11,500	0.06%	1,500	15.00%
761 Associational Admin.	70,446	76,189	0.40%	5,743	8.15%
762 Subsidies to Associations	135,000	126,060	0.66%	-8,940	-6.62%
763 Church Building Services	48,311	49,556	0.26%	1,245	2.58%
765 Church Adm./Pastoral Min.	101,118	106,648	0.56%	5,530	5.47%
766 Cooperative Missions	205,433	275,683	1.44%	70,250	34.20%
767 Evangelism Promotion	95,351	98,492	0.52%	3,141	3.29%
768 Student Work	679,078	735,039	3.84%	55,961	8.24%
771 Church Music	184,645	191,348	1.00%	6,703	3.63%
772 Church Training	285,708	300,299	1.57%	14,591	5.11%
773 Sunday School	327,738	347,586	1.82%	19,848	6.06%
775 Woman's Missionary Union	276,371	292,395	1.53%	16,024	5.80%
776 Brotherhood	186,499	193,804	1.01%	7,305	3.92%
Total - Board Programs	6,333,572	6,743,211	35.26%	409,639	6.47%
Total - State Causes	11,488,050	11,951,058	62.50%	463,008	4.03%
Total - Coop. Prog. Allocations	18,235,000	19,121,693	100.00%	886,693	4.86%
	18,915,000	19,871,693		956,693	5.06%



Pictured are the Simpson County volunteers at the end of their labors at Shalom Church at Silver Creek.

## Volunteers build Shalom Church

Shalom Church at Silver Creek decided to build its facilities with volunteer labor. They went to work themselves and asked for help from their fellow Mississippi Baptists.

Shalom members prepared the foundation, poured the slab, and began to build the trusses for both the sanctuary and educational wing. They then cut the studs and laid out the plates.

Outside help came from Simpson County in June after an inquiry from Simpson director of missions Glen Schilling. A total of 19 men from four churches worked. At the end of the day most of the roof was on and some walls were up.

The next week a group of Royal Ambassador boys from Indian Springs Church spent the week working, installing shingles, nailing up ceiling

stripping for the sheetrock, and odd jobs.

Said Pastor Ray Hodges, "We now have a nice building under construction and it seems God is blessing us every day and has thus far met every need. The first major decision our church made after voting to become a church was this. The membership voted to give 10 percent of all offerings to the Cooperative Program and two percent to associational missions. This was a bold move because we did not own a place to meet, a chair to sit in, a hymnal to sing from, or a plate to receive offerings in."

Hodges added, "Now I want to lead our church to increase our own mission giving even though we still have many needs, and already some of our people are talking about going on a mission trip next year."

## Mississippi Baptist Conference of the Deaf set for Camp Garaywa



Grissett

Dunbar

Wiltshire

Gladney

"Growing in Christian Faith" is the theme for the Mississippi Baptist Conference of the Deaf set for Sept. 30-Oct. 2 at Camp Garaywa.

The conference is planned for deaf persons, interpreters for the deaf, and workers with the deaf.

A youth conference for deaf and hearing-impaired teenagers will be conducted during the weekend. Ashton Dunbar, minister to the deaf from Pineville, La. will lead the youth conference.

Ben Cox, a deaf layman from First Church, Memphis, will lead the Bible study. Workshops on Saturday will include "How to Witness," led by Bobby Gladney, interim pastor to the deaf at Woodland Hills Church, Jackson; "How to Study the Bible," led by Donnie Wiltshire, pastor to the deaf in New Orleans; and "How to Be God's People," led by Ray Grissett, director of the Cooperative Missions

Department, Mississippi Baptist Convention Board.

The conference begins with a snack supper at 6 on Friday night. Friday evening program will consist of a movie, talent show, and fellowship.

Saturday afternoon activities will feature a crafts fair, recreation, sign language videos for interpreters, and fellowship.

Sunday School begins at 9:30 on Sunday morning. The worship service, led by Ben Cox, begins at 10:45. The conference concludes with lunch.

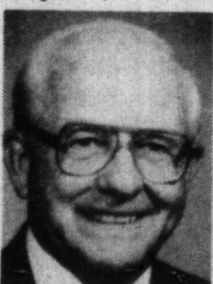
Cost for the entire weekend conference is \$31.25. For reservations and additional information, contact the Cooperative Missions Department, P. O. Box 530, Jackson, MS 39205, telephone 968-3800.

## Revival dates

First, Sumrall: Sept. 18-23; John Merck, full-time evangelist, Easley, S.C., preaching; Robert Brewer, minister of music, Oloh, music; Glenn Davis, pastor.

## Blue Mountain will host small church conference

Blue Mountain College will host a small church leadership conference Sept. 24, 9:30 a.m. to 3:15 p.m.



Travis will be the preacher for the conference. Music will be from local congregations.

In addition to the worship service,

leadership training will be offered for the following positions: pastors; deacon chairmen; Sunday School directors, and adult, youth, children's and preschool workers; Church Training directors, and adult, youth, children's and preschool workers; all WMU directors, leaders, and members; Baptist Men's leaders; RA leaders; volunteer music directors; and church pianists.

Lunch is provided so pre-registration is necessary. Write your local associational office by Sept. 19 with name, address, church, phone numbers, and number of persons attending from the church.

## Campers will rally at park in Biloxi

The fall Campers on Mission rally will take place Sept. 22-25 at the Mazalea Travel Park in Biloxi.

Speakers include Bobby Perry, Frank Brashears, and Hollis and Eunice Bryant. Campers will tour the seamen's ministry on the coast and will have special music from First Church, Biloxi and worship with the Korean and Vietnamese groups.

Campers may arrive on Thursday evening for a limited program. The weekend begins on Friday night at 6 with a catered meal. It concludes at 11 on Sunday with a farewell from the group's president, Ralph Henson.



Thursday, September 15, 1988

# CLC search committee selects Land

(Continued from page 3)

Mississippi Baptist Christian Action Commission, and Wayne McDill, pastor of Metropolitan Church, Portland, Ore.

The search committee chairman said that when the committee met Sept. 1, it had "had two weeks to think and pray and study over all of the qualifications. When we came (to the meeting), we came to vote. I asked the committee if they wanted to have any discussion before the vote, and they said they were ready to vote. So we voted."

(According to a letter from Atchison which was received by Jones following the vote, the balloting came at 1 a.m. after several hours of deliberation.)

Following the vote, the committee invited Land and his wife, Becky, to "come and share with us. He was asked some questions, and she was able to share a couple of things of interest to us."

Following adjournment, the 31 members of the commission were sent copies of the recommendation and supporting materials by overnight mail.

Land was recommended to the search committee by Ralph Smith, pastor of Hyde Park Baptist Church of Austin, Texas, and current president of the SBC Pastors' Conference, Atchison said. Another letter of recommendation came from Joel Gregory, pastor of Travis Avenue Baptist Church of Fort Worth, Texas, and current president of the Baptist General Convention of Texas.

Land, a native of Houston, has been associated with Criswell College, sponsored by First Baptist Church of Dallas, since 1975. He has been professor of theology and church history, academic dean and, since 1980, vice president of academic affairs. Also, since 1975, he has been an associate pastor of First Church, Dallas.

He received a bachelor of arts degree from Princeton University in 1969, master of theology degree from New Orleans Seminary in 1972, and a

doctor of philosophy from Oxford University in 1980.

From January 1987 to May 1988, Land was on leave of absence from Criswell College and was administrative assistant to Texas Gov. William P. Clements Jr. He was senior adviser in church-state issues and matters relating to "traditional family values," which included anti-abortion, anti-drug, and anti-pornography legislation, as well as public education, mental health, mental retardation, physical handicap and AIDS.

Currently, Land is consultant on the same issues and a member of the Governor's Task Force on Welfare Reform.

Land also has been pastor of churches in Louisiana and England, as well as interim pastor of congregations in the Dallas area.

In SBC affairs, he has been a member of the Southern Baptist Public Affairs Committee and the Baptist Joint Committee on Public Affairs. He also has been an adviser to the SBC Resolutions Committee in 1988 and a member of the Texas Baptist Historical Committee.

He and his wife have three children: Jennifer, 14; Dale, 11; and Rachel, 9.

Atchison said one of the questions asked of Land was: "What will you do in your first year? He told us he would first try to re-establish the credibility of the agency. He said he would try to get out and meet with the people, sit down with pastors and get their feedback and suggestions."

"He told us he would major on a couple of more pressing moral issues but that he will mainly try to see where we are and try to get things back together by establishing credibility with the broad spectrum of the convention."

Atchison said Land indicated to the search committee the SBC "has gotten a little lax about addressing the racial issue and indicated he feels the issue needs attention. He also said the abortion issue needs some attention."

In other matters, Atchison said

Land told the committee he would consider doing a radio ministry on moral issues, may shift the focus of the agency from printed materials to video tapes, and may work toward getting materials directly to the churches rather than "depending on the states to promote the materials."

Atchison also said the question of the CLC's depleted Nashville staff was "brought up several times in the discussions. He (Land) made it clear he is not going in and firing anybody. He said he will go in and sit down and talk with each staff person, where he

will lay out for them his philosophy and what he expects of them. There will be no purge or anything like that."

He noted: "We feel very good about his vision for the agency. I really believe that when he gets out over our convention and people have a chance to raise their fears and anxieties, what they hear will be very reassuring."

"Richard is a good, solid Southern Baptist. He takes conservative positions on the issues, but he is flexible. When the people of our convention get to know him, they are going to be very pleased."

## Youth ministers' meet will occur at Tiak O'Khata

A conference for youth ministers will feature such topics as Effective Listening, Relationship: Parents and Offspring, and Trends in Youth Ministry.

The conference will take place Oct. 24-26 at Lake Tiak O'Khata near Louisville, beginning at 1:45 on Monday concluding at 10 a.m. Wednesday.

Featured speakers include Wes Black, professor of youth ministries at Southwestern Seminary; Frank Gunn, pastor of First Church, Biloxi; Macklyn Hubbell, professor of counseling, New Orleans Seminary; and Patricia Lum, of First Church, Columbia.

Simultaneous conferences of which three may be chosen include Developing Your Youth Leadership Team, Helping the Hurting: Counseling Techniques, Church Staff Working Together, and Youth Ministers' Wives: What is My Role?

The conference is free, but meals and lodging are cost items at the lodge. For reservations at the lodge, write Lake Tiak O'Khata, Smyth Road, Louisville, MS 39339, or phone

773-7853. To register for the conference, write Julius Thompson at Box 530, Jackson, MS 39205, or phone 968-3800. Thompson directs the Church Administration-Pastoral Ministries Department of the convention board which sponsors the event.

## Graceway Church to break ground on Parks Road

The people of Graceway Baptist Church and their pastor, Tim George, have issued an invitation to all of their brothers and sisters in Christ to attend their chartering and ground breaking service on Sunday, Sept. 25, at 3 p.m. The service will be held on the site of their future location on Parks Road, two miles south of Raymond Road in southwest Jackson. Gerald Harris, pastor of Colonial Heights Church, Jackson, will bring the message.

Graceway Church is currently meeting at the YWCA on Lindale Drive in Clinton until completion of facilities on Parks Road.

## Keyboard workshops set for October 3

Three area keyboard workshops will be held Oct. 3, from 6:30 until 9 p.m.

Workshop leaders for Area 1, meeting at First Church, Ellisville, will be Wanda Robinson, organist, First, Ellisville, and Jennie Lou Breland, faculty, William Carey College, keyboard clinicians.

Workshop leaders for Area 2, meeting at First Church, Gautier, will be Betty Polk, organist, First, Picayune, keyboard clinician; and Dot Pray, contract consultant/keyboard, Church Music Department, Mississippi Baptist Convention Board.

Workshop leaders for Area 3, meeting at Lyon Church, will be G. Edward Ludlow and Terry McRoberts, both on the faculty at Blue Mountain College, keyboard clinicians.

## PAC will request \$75,500 funding

(Continued from page 3)

conduct a religious liberty conference in Atlanta April 21-22, 1989, which it hopes will be self supporting through registration fees and sales of tapes and proceedings. The program, members said, will feature as many Southern Baptists as possible.

Following the meeting, it was noted the Baptist Joint Committee conducts a religious liberty conference every other year. Land said the PAC's conference is not necessarily because members disagree with the Baptist Joint Committee, and added, "For us and our constituents, there is the feeling that religious liberty and separation of church and state might be emphasized differently in a conference by and for Southern Baptists as opposed to one for all of the member bodies of the Baptist Joint Committee."

— Program statement. The program statement under which the PAC

operates was adopted by the SBC in 1961 and amended in 1966, 1967, 1974, and 1975. It spells out membership and notes the committee "works directly with the joint committee and has no other staff except that employed by the joint committee."

With the adoption of the revisions in 1987, the program statement is out of date, members said, and noted the current document primarily deals with the work of the Baptist Joint Committee. Members will work to revise the program statement in order that it can be presented to the full PAC when it meets in October in conjunction with the annual meeting of the Baptist Joint Committee board.

— Staff evaluation. Members expressed displeasure with articles written by Baptist Joint Committee Executive Director James M. Dunn in the July/August issue of *Report from the Capitol*, and General Counsel

Oliver S. Thomas in the July issue of *Liberty* magazine.

Part of the controversy in October 1987 which led to the 8-4 vote to sever ties was an effort to evaluate the staff by a PAC committee chaired by Smith. The Baptist Joint Committee declined and appointed its own staff evaluation committee, which includes Currin and Darold Morgan, president of the Southern Baptist Annuity Board.

The Baptist Joint Committee evaluation committee is to meet Oct. 2, during which Currin is expected to bring up the matter of staff performance and evaluation.

The PAC will meet Oct. 2 following the evaluation committee meeting and prior to the full-board meeting of the Baptist Joint Committee, and again Oct. 4, after the Baptist Joint Committee board meets.

Dan Martin is BP news editor.

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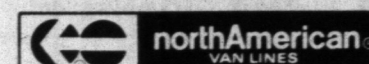
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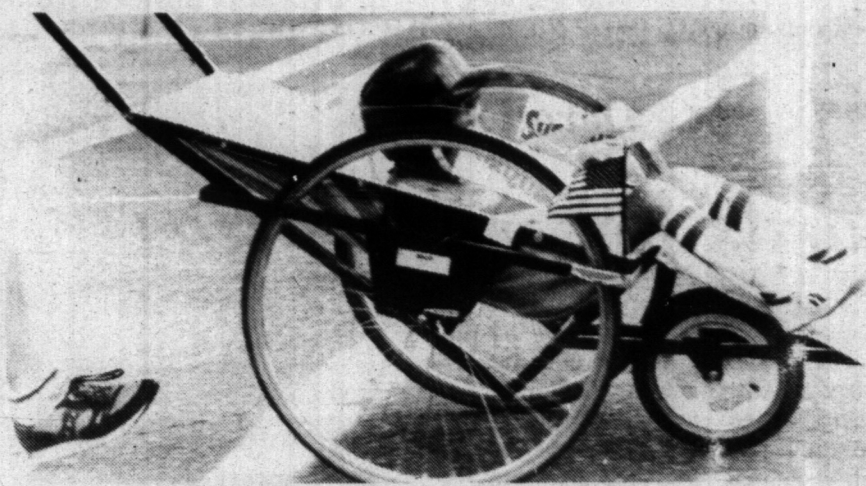
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This is the racing wheelchair designed by the Brotherhood of Calvary Church, Tupelo.

# First place finishers, all

By Tim Nicholas

Six runners at a recent 5-K race came in first in the hearts of a group of handicapped children.

The six runners pushed the children in specially designed wheelchairs the entire five kilometers (3.1 miles) during the Run for the Son sponsored by First Church, Jackson.

The wheelchairs were designed by members of Calvary Church, Tupelo, after a runner contacted officials of

a race in Tupelo saying he wanted to push a wheelchair-bound child. Cavett Otis at Calvary knew of a child in the church with a terminal illness, Duchenne's Musclar Dystrophy. Cavett's father, Larry Otis, a runner, helped get the volunteer runner, Gary Steiner of Memphis, and the child, Chad Payne, together for the Gum Tree Race, a 10-K event.

The next year two children showed up at the race and there was no one to push them.

So Chad's father got Larry Otis and other Brotherhood members at Calvary to develop a proposal to design special racing wheelchairs and

get runners and handicapped children together for races. Otis found himself more involved and helped arrange for local industry to build the chairs.

Chad died last year, but now the special chairs are made available to other races. In 1986, five children were in the Gum Tree, then seven in 1987, and 13 this year.

In Tupelo, Willie and Diane Payne help coordinate getting the children and runners matched. And the Run for the Son was Otis' ninth race this year. "I don't run without a child," says Otis, a layman and former officer in the Mississippi Baptist Convention Board.

(Continued on page 9)



Jonathan Andrews raises his hands in victory as Lee Cope pushes him toward the finish line at Run for the Son, a 5-K race. Other children and their pushers were Ouris Walker and

Bill Stone; Charlie Winstead and Larry Otis; Jacob Pigford and Mike Pigford; Drew Maxwell and Mitchell Blount; and Zach Gaddy and Bill Boyt.



Jeff Doremus of the First Church, Jackson, recreation staff, presents trophies to the racing kids.

## Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

### Former member search

Editor:

In 1957, the Glen Allan Baptist Church and the Issaquena Baptist Church joined together to form the Lake Washington First Baptist Church. The people who joined together would like to review some of the rich heritage that has been theirs over the years.

However, over the years we have lost contact with several pastors, former members, and their families. As we make plans for HOMECOMING, '88 on October 30, we are asking for help from the readers of the Baptist Record.

We would especially appreciate any addresses of former members that friends can share. If there are those who can give information to our rich history, we hope they too will contact us.

Thanks for your help.

My mailing address is Rt. 1, Box 300, Hollandale, MS 38748. My phone number is (601) 827-7316.

Gail J. Wilkins  
Lake Washington Baptist  
Church  
Glen Allan, MS

### Movie protest

Editor:

The Members of the Pioneer Baptist Church, Woodville, Mississippi, on Sunday, August 7, 1988, voted unanimously to protest the showing of the movie, "The Last Temptation of Jesus."

We feel that the showing of this film to the public will do much harm to the Christian people and their faith in Christ as the perfect Son of a perfect God, and also, to the people we are trying to reach so they can trust this Christ who loved the world so much

that he gave his life to the lost.

Thanks to the editor for letting us express our feelings.

Dr. O. B. Beverly, pastor  
By Lydia Morris,  
church clerk

### Michael Willett

Editor:

Prayer for you and Mr. Michael Willett was the first result of reading "A Serious Thing" in the August 25, 1988, edition of the Baptist Record.

I thank God for Jesus Christ, my salvation, and the presence of the Holy Spirit since he took up abode in my very body. However, all of this does not change me to perfection. I am still a poor, saved sinner. For God's sake, how can you and even your superiors permit such an article to be published? Words and phrases like, "Evidently, almost, pretty well line up with just about everything," (2nd paragraph) are not in a person's vocabulary who is well established in the Faith.

My 1611 version of the King James Bible is the inspired word of God from Genesis 1:1 to Revelation 22:21. There is not a single error of any kind in it. It is no more or no less than God

wanted it written. Not one miracle was added by the early church, and I am confident that none will be added or taken out by the late church that will affect a "true born again Christian."

The only problem I find with the article is simple. If you and Mr. Willett can't accept the (1611) King James version of the Bible as a record of God's revelation of himself to man, with God the author, salvation for its end and truth without any mixture or error for its matter, may I humbly suggest you pray without ceasing until God deals with you to stop "straddling the fence." Mark 12:24.

L. P. Lucky  
Florence

Editor:

In your editorial of Aug. 25 you seem to be speaking with a double tongue. On the one hand you state "we must take the Bible at face value . . . the Bible is the final authority" then you state "he (Willett) simply feels that there is a possibility that some of the miracles were added to the text by members of the early church." To his statement you add your opinion, which to say the least is very puzzling, "we may get to heaven and find that Willett was right." Sir . . . you either do or do not believe the Bible

is reliable. It appears that you are not quite sure.

As to his dismissal, one has but to recall that one of the charges against the church of Thyatira (Revelation 3:20) was that she (Thyatira) allowed "that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication and to eat things sacrificed unto idols." I wonder if she had been dismissed if some editor in those days might have editorialized . . . "we commend Jezebel for standing by her views and not subverting them in order to save her position . . . Jezebel must find a new place of service and she will."

As one who has been a Southern Baptist pastor for 32 years, I am glad to see that finally we have leadership that is concerned enough to dismiss from our midst those who would subvert the gospel and would teach others to do so.

Robert E. Walker, pastor  
Northside Church  
Vicksburg

The editorial pointed out what Mr. Willett believes, it pointed out what I believe, it noted that there is a difference between the two, and it made no attempt to establish a connection between them. — Editor





# Faces and places

by Anne Washburn McWilliams



## Chosen child

"Look, mommy, look!" It was the first time two-year-old John had seen a giraffe. His brown eyes danced as he pointed up to the long neck.

His mommy had written to me, "Being a mother to a precious little son I thought I'd never have has brought me tremendous joy. The love we have for each other is indescribable."

Ruth Richardson, single, associate professor of administrative office services at the University of North Alabama at Florence, adopted John, who was born in Brazil. Perhaps her example will encourage someone else who is thinking about a similar adoption.

I first met Ruth — who has a doctorate in education — when we both toured Israel in 1981. She told me she had lived in Mississippi for a time as a child, when her dad was teaching at Clarke College.

Ruth said the first time she saw John, at the airport in Montes Claros, Brazil, he was frowning. She remembers that she got into the back seat of a small car packed with people. The person holding him handed him to her. "His diaper was wet, and it was not the disposable type." He was a chubby child, she said, and did not look malnourished. That was March, 1987, when he was age 1½. He's taller and slimmer now.

She had begun the adoption process three years earlier. Alabama's Department of Human Resources did a home study. Ruth was approved, but told that since she was single she might have to take a teen-ager or a child over 3. Then she contacted agencies which offered help in adopting children from other countries. She filled in a conglomeration of documents, and prepared immigration papers. One agency lifted her expectations when they wrote of two little boys, brothers in Costa Rica, who needed a home. Twice she flew to Costa Rica. But this didn't work out. Disappointment so overwhelmed her that she almost decided to give up.

Then a friend introduced her to a pastor (from Brazil) in Mobile, whose brother is a Baptist pastor (and attorney) in Montes Claros, north of Belo Horizonte, Brazil. The Montes Claros Church operates a day care center and also helps to find adoptive parents for children who need a home.

The Montes Claros pastor sent her John's picture. Since this would be a private adoption, papers to fill in were fewer. Home study and immigration file had to be updated. She began spending money for John's support.

At first, she planned to go at Christmas, 1986, to Brazil. But authorities there asked that a more thorough search be made for John's mother, to be sure of her permission for the adoption. (She could not be located.) Thus, Ruth postponed the trip for three months. She decided to name the baby John Daniel, the Daniel for her father. And she fixed up a room for him. She bought an antique oak high chair and refinished it.

A student, a Spanish major who felt she could understand Portuguese, went along to help as interpreter.

The noon flight to Belo Horizonte

John Richardson spies a giraffe at the zoo in Jackson.



was cancelled, and the 2 o'clock flight was delayed, so that the two missed connections in Belo, and spent the night with missionary friends there and left for Montes Claros next morning. That's when she first saw John, and held him for the first time. In the afternoon, the judge in charge of the adoption procedure told her, "You must stay here a week, to give you that much time to reconsider after you've met the child."

During that week, she received the royal treatment that Brazilians offer their guests. She enjoyed a deluxe hotel and visited in the home of a bank executive and in the home of the head of the English school. "We ate all day!" she recalls.

On Sunday night she attended services at the Baptist church in Montes Claros. A missionary from Australia interpreted for her in church and also three times in court. All proceedings went smoothly, so that the next Tuesday she and the judge signed the adoption papers.



Ruth and John Richardson

Back in Belo Horizonte, she obtained John's passport. In Rio, she knew, she would have to get a visa for John, so she called ahead and made an appointment at the U.S. consulate for Friday.

When she arrived at the consulate, no one could find a record of her appointment. "You must wait until Monday," she was advised.

"But I have plane reservations for tonight!"

Nevertheless, Monday it would be. The airline placed her on a Monday night waiting list, 13th in line.

Perhaps it was better she stayed, for that night John's fever rose to 104. In the morning she asked hotel personnel to call a doctor. They did. The doc-

tor diagnosed tonsillitis (without looking in John's throat), wrote two prescriptions, and gave her a bill for \$90.

Monday she got the visa, checked out of her hotel, and at the airport changed all her Brazilian money back to U.S. money. But the plane was full, and she could not get on it that night.

They stayed that night at the airport hotel, in a room about the size of a Pullman car. When she asked for her boarding pass for the 11 p.m. plane for Tuesday, Ruth was sent to the office of the federal police for questioning about taking John out of the country.

On the plane at last, she thought, "I'm home free! I can handle anything in Miami!"

However, when John had been in Alabama for four weeks, Ruth discovered she had hepatitis. It was then that doctors said John had had it also. Evidently she had caught it from him (probably this was why he had been sick in Rio). She was in the hospital for 13 days; the hepatitis caused a recurrence of a heart ailment of hers, and she nearly died. Though John was past the contagious stage, attendants at his day care center were afraid to keep him; he had to stay in the hospital also.

She adopted him according to Alabama laws, and then on March 22 of this year (my birthday!) he became a naturalized citizen of the United States.

Ruth was born in New Orleans (her father was graduated from New Orleans Seminary and also taught there). She grew up in western North Carolina and got a B.S. degree from Mars Hill College and Ed.D. degree from the University of Tennessee at Knoxville.

This year she and her dad and John moved into a new house at 213 Westmeade Court, — Florence, Alabama 35630. Her mother is in a nursing home.

In spite of all the difficulties involved and the considerable money spent for lawyers, documents, and travel, Ruth feels that she made the right decision when she chose John. He is a radiant, happy, intelligent, energetic boy, and she says "Words cannot express how much he has enriched the lives of my parents and me."

Thursday, September 15, 1988

BAPTIST RECORD PAGE 7

## Devotional

## Words for worry warts

By Bobby Williamson  
Philippians 4:4-9

The book of Philippians is what I prefer to call God's happy book. It is a book of Christian psychology and is written to help us have what I like to call a "joyful mind," or our real "highway to happiness." These verses in Philippians tell us of a spiritual commodity that is available to every person on this earth. This commodity is the peace of God. The tragedy is that though this peace is available to every person, there are few who really experience it today.

The biography of most people today, and yes, I'm speaking of Christians, could be written in three chapters, Hurry, Worry, and Bury. We hurry here, and hurry there; we worry about this and we worry about that; and then one day they bury us and it's all over with.

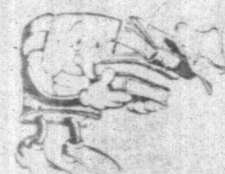
Has any one ever asked you how you were doing and you said, "Fine, under the circumstances." Friend, you don't have to live under the circumstances. You can live above the circumstances. We oftentimes allow circumstances to rob us of that joy and peace that God has for us to experience. The truth of the matter is this: for you and me as children of God to worry is a sin. That's right, a sin. You might say, "Well, pastor, I thought worry was just a normal reaction to the frustrations of life." For the lost man that may be true, but to the Christian it reveals a distrust in the faithfulness of God's Word. Paul says, "I can do all things through Christ who strengthens me." Worry says, "I don't believe that."

Our prayer daily should be, "Lord, as your child I believe your word, and trust you to meet my needs, that I might live even above my circumstances."

Bobby Williamson is pastor, Park Place Church, Pearl/Brandon.



Williamson



## Book reviews



Anne McWilliams, Indy Whitten, and Charles Whitten autograph books.

Charles and Indy Whitten: **SENT TO LOVE**, by Anne Washburn McWilliams; New Hope; paperback; 237 pages; \$6.95; Church Study Course Credit.

"If I had to think of a single phrase as to why I am on the mission field, and what I expect to accomplish, . . . I would say 'Sent to Love.'" — Indy Whitten. With this statement, Anne McWilliams begins to weave the story of Charles and Indy (Nella Dean) Whitten, Mississippi-born missionaries whose career(s) spanned 40 years and covered four continents. The months and months of research and travel to Spain and other places by the author were well worth the effort, for you soon feel you are one with the Whittens as you see God's purpose and leadership unfold in their lives. . . . — they set an example in loving,

giving, praying, encouraging, and witnessing. "Missionaries do preach and teach, but their work involves so much more. Their main work is to gain acceptance by the people through ordinary, everyday activities."

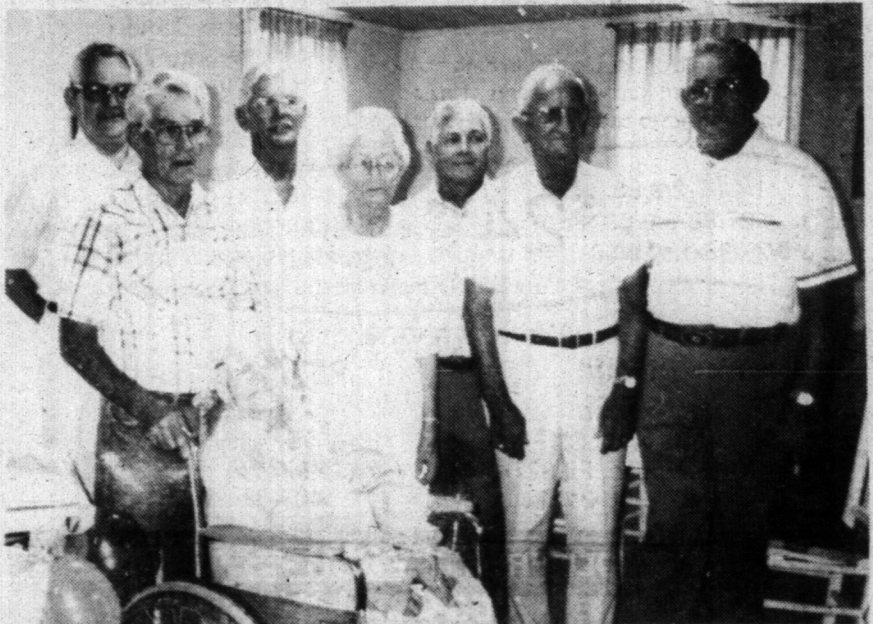
As everyone who reads her column, "Faces and Places," knows, Anne McWilliams expresses her own call to missions effectively through the printed word, and in this book she has told a human, heart-warming story of what God can do when two people follow Him.

A word to the wise: do not think you are going to read a chapter or two at the time — each sentence is interesting, keeping you engrossed from the very beginning; keep a box of tissues nearby — you'll need them several times. — IBM





Mantee Church, Mantee, observed its 100th anniversary of the Woman's Missionary Union. Among the activities was a reception at a member's turn of the century log cabin, complete with period costumes. A time capsule was buried in front of the church to commemorate the event. Paul Miller is pastor.



After the dedication of the Conehatta Baptist Church on July 17, the family of Mrs. J. M. Horton, oldest member of that church, gathered for a reunion. Mrs. Horton's 100th birthday will be Dec. 28, 1988. All her children who are living, pictured above with her, were among the 100 present.

Mrs. Horton, the former Josephine Weaver, was born in Conehatta and became a member of the Conehatta Baptist Church while it was located at "the old Tabernacle." She and J. M. Horton were married Dec. 30, 1923. They continued to live in Conehatta and to serve their churches and community. He was a steward in the Conehatta Methodist Church. They were the parents of ten children. Three are deceased. Others are Robert Horton, Conehatta; William, Hueytown, Ala.; Amos, West Blocton, Ala.; Lloyd, Levitown, Penn.; James, Van Nuys, Calif.; John (Pete) Hartselle, Ala.; and Bessie Horton Shealy, Bessemer, Ala. Now Mrs. Horton has 19 grandchildren, 36 great-grandchildren; and 14 great-great-grandchildren.



The WMU of Liberty Church celebrated the centennial of WMU, SBC, in a special program May 29 at the morning worship service, followed by a potluck luncheon. Pictured are, first row: Barbara Payne, WMU secretary, Betty Badon, Carol Ginn, WMU director, Anna Lea McGehee, WMU centennial chairman, Estelle McGehee, and Winnie Bresheen. Second row: Betty Dock, Tracy Rogers, Larry Rogers, youth and music director, Esther Harvey, Jesse Malvey, R. A. director, Sue Felder, Dianne Howard, BYW president, Beth Sorrells, Sally Newman. The quilt in the background was made by Anna Lea McGehee.

# Just for the Record



Seventy-one elementary school age children and their counselors from Petal-Harvey Church, Petal, spent three days at Lake Tiak-O'Khata in Louisville where the church held its third annual Junior Camp. They participated in Bible study, worship, and athletic competition in basketball, tennis, diving, and swimming.

The group was accompanied by Mike Hennington, minister of music; Mike May, minister of education; and Gerald Buckley, pastor. On the Sunday following camp, eight of the youngsters pictured above stepped forward in morning worship to make their profession of faith in Christ.



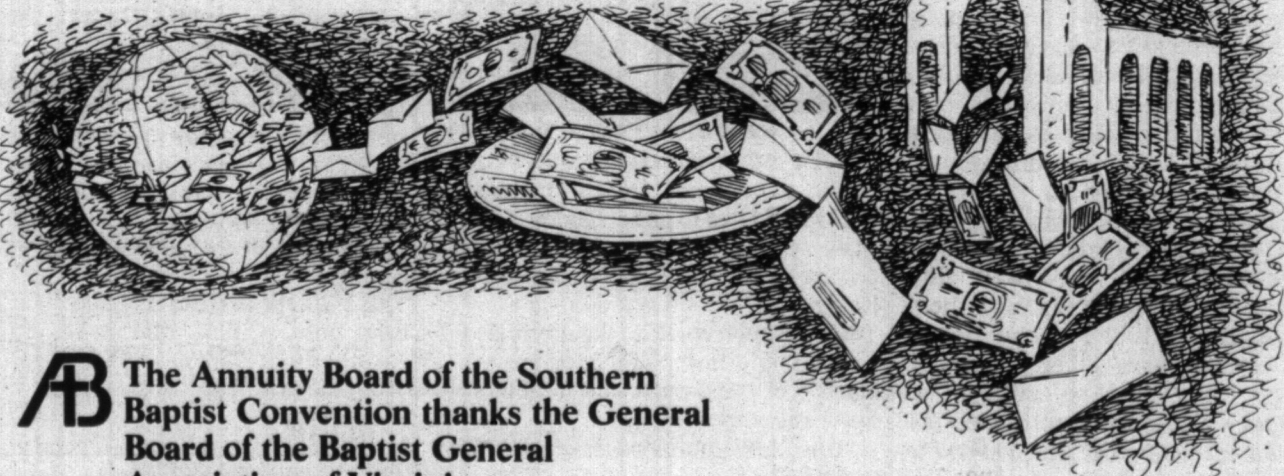
First Church, Petal, held its Acteen recognition service on July 24. The theme was "A Light Unto My Path." Girls receiving awards, pictured, are Jennifer Carpenter, Amy Inmon, Hilda Aldridge, Danielle Mumme, and Ashley Wade. Attendants are Katie Peoples, Andrea Byrd, Courtney Wade, Amanda Peoples, and Amanda Byrd. Sara Carpenter is Acteens director, and W. A. Fordham is pastor. The Studiact work was displayed at a reception after the service.

Wheeler Grove (Alcorn) will be having a "ONE DAY GO TELL CRUSADE" with Freddie Gage, Sept. 25. Services begin at 11 a.m. and 7 p.m. Gage will be preaching his sermon entitled "All My Friends Are Dead" in the evening service.

Bude Church, Franklin Association, will celebrate its 75th anniversary, Sept. 18. Wayne Coleman will speak in morning services, which will be followed by a fellowship meal. Richard Ivey is pastor.

A play will be presented by Bond-Servant at First Church, Fannin, Sept. 18 at 7 p.m. Steve Tucker will portray John The Baptist as the Baptizer. The church is located on Highway 471 N. Fred Tarpley is pastor.

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# Stanley disapproves civil disobedience

(Continued from page 3)  
because God's law is higher," Stanley said.

However, he added, the civil disobedience advocated by Operation Rescue does not meet the biblical requirements of civil disobedience for three reasons:

— Trespass laws have nothing to do with abortion. Therefore those arrested are not being arrested for opposing abortion.

— The Supreme Court ruling in *Roe vs. Wade* "neither requires abortions nor prohibits them, but makes them

permissible with certain restrictions." — Women who have abortions are "free moral agents responsible before Almighty God for their actions."

Jim Wood, pastor of Mount Vernon Baptist Church and a member of the Southern Baptist Christian Life Commission, said, "Citizens are permitted by U.S. law to violate the trespass ordinances in an effort to prevent a murder. Dr. Stanley knows this. If abortion is murder, then our responsibility is clear."

Mark Wingfield writes for the BP Atlanta bureau.

## First place finishers

(Continued from page 6)  
Wheelchair racing children for the Run for the Son, which attracted about 300 runners in all, came from the pediatric dental practice of Lee Cope, a member of First Church, Jackson. Cope also found the "pushers." Cope said he had been studying Matthew 25 in the Bible during his quiet time, noting what Jesus said about doing good deeds to "the least of these." This racing, he said, "typifies this."

Mike Pigford pushed his own son, Jacob who is age nine and autistic. Mike, a regular runner, had Christian aerobics songs taped for Jacob to listen to while racing. "He can't talk, but he laughs and giggles when enjoying something," said Mike, whose

chair was about 40 lbs, plus Jacob's 50. Larry Otis said the racing has a ministry side. "It's given us a chance to get in touch with families who have not known the Lord and gotten us in touch with runners who are not Christian." Otis says the runners are told how the Lord can be effective in their lives and can use them more effectively as a Christian. "We've had some runners who have made some decisions — professions of faith," he says. And the church folks try to get the families of the handicapped kids involved in church life.

Few of these racers come in first. But when these healthy men are pushing the wheelchair-bound children, why, it's no handicap at all.

## Names in the news

Marvin (Bo) Farrior Jr., son of Marvin and Connie Farrior, on Aug. 28 was licensed and preached his first sermon at River side Church, Waynesboro, where he serves as music director. He is a student at Jones County Junior College. M. H. Waltmon is pastor.



Farrior

First Church, Alcorn Association, has licensed Eddie Martin to the gospel ministry. Dennis Smith is pastor.

A native of Tennessee, he spent six years with the National Guard and

has worked with a major telecommunications corporation. He is active in the Brotherhood of First Church and teaches a weekly Bible study at a retirement home in Corinth.

Martin is available for supply preaching, or pastoring (full-time or bi-vocational). Contact him at 1706 Holley St., Corinth, MS, 38834 or phone 287-5754.

## Homecomings

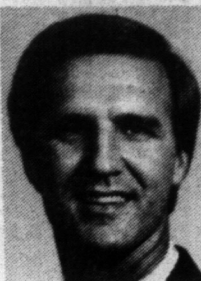
Holly Bluff (Yazoo): Sept. 18; services, 10:45; C. C. Carraway, guest speakers; covered dish meal served at noon; Roy Maine, pastor.

## Mississippi Baptist activities

- Sept. 19 "How to Use & Administer BTN in Your Church" Conference; Calvary BC, West Point; 7-9 p.m. (DBS)  
Key Leader Seminar; Baptist Building; 9:30 a.m.-3:30 p.m. (CAPM)
- Sept. 20 "How to Use & Administer BTN in Your Church" Conference; FBC, Brandon; 7-9 p.m. (DBS)
- Sept. 22 "How to Use & Administer BTN in Your Church" Conference; FBC, Picayune; 7-9 p.m. (DBS)
- Sept. 23-25 Mississippi Baptist Student Convention; FBC, Starkville; 4 p.m., 23rd-10 a.m., 25th (SW)  
Campers on Mission Rally; Mazacla Trailer Park, Biloxi; 5 p.m., 23rd-Noon, 25th (CoMi)
- Sept. 24 Small Church Leadership Conference; Blue Mountain College; 9:30 a.m.-3:15 p.m. (PD)

## Staff changes

Randall L. Von Kanel a native of Macon, began his ministry as pastor of First Church, Hattiesburg, on Aug. 1. He moved from First Church, Carthage. Von Kanel is a graduate of William Carey College and New Orleans Seminary. He expects to receive his Th.D. in December, 1988 from New Orleans Seminary.



Von Kanel

Calvary Church, Meridian, has called Mike Smith as pastor. He will begin his duties there on Sept. 25, moving from the pastorate of Gilbertown Church, Gilbertown, Ala. A native of Newton County, Miss., he is

a graduate of Clarke and William Carey and of New Orleans Seminary. He is working on a doctor of ministry degree from the latter. He has served on Alabama Baptists' state mission board since 1983.

## Meadowview plans discipleship meet

Meadowview Church, Starkville, will hold a Dynamic Discipleship Conference, Sept. 18-23.

Speakers include Bobby Williamson, pastor, Park Place Church, Brandon; Gerald Harris, pastor, Colonial Heights Church, Jackson; Tommy Vinson, pastor, Colonial Hills Church, Southaven; Ed Gandy, pastor, First Church, Kosciusko; Ken Alford, pastor, Morrison Heights Church, Clinton; and Jim Futral, pastor, Broadmoor Church, Jackson.

Music leader will be Jim Keyser of First Church, Calhoun City.

Topics include the Start, Service, Study Life, Self Denial, Strength, Soul-Winning, and Stewardship of Discipleship.

After the Sunday morning services at 11 and 7, all other services begin at 7 p.m. Terry Williams is pastor.

## Revival dates

First, Starkville: Sept. 18-21; 7 p.m.; Ken Smith, pastor, Covenant Church, Gainesville, Fla., evangelist; Mack and Shayla Blake, music, Ray Lloyd, pastor.

Enon (Clay): Sept. 18-23; 7:30 p.m.; Donald Pounders, evangelist; Eugene May, music; Loretta McGarity, pianist; R. Tracy Hipps, pastor.

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Conference  
Leader



**September 20, 1988**  
First Baptist Church,  
Brandon, Mississippi

**Jack Lewis**

Jack Lewis consultant in the Church Media Library Department of the Baptist Sunday School Board.

**September 22, 1988**  
First Baptist Church,  
Picayune, Mississippi

A native of West Virginia, Jack, earned a B.A. degree in religious education from William Carey College, Hattiesburg, Mississippi and a master of religious education degree from New Orleans Baptist Seminary.

Earlier, he served as minister of education and youth for First BC, St. Rose, Louisiana; First BC, Americus, Georgia; and minister of education and administration for Rainbow Park BC, Decatur, Georgia.

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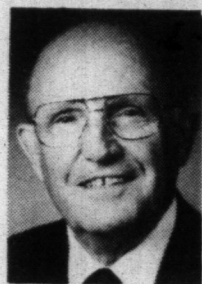


# Asking God why: Job takes his case to God

By Robert Earl Shirley  
Job 29:1 to 30:27

When the afflictions of Job continued to grow more intense day by day, his faith became strained almost to the breaking point. He did not doubt the existence of God, but he did question why Jehovah would allow such constant suffering. As his present life had lost its meaning, he returned in his longing to the days of his youth. He was right in acknowledging that those years had been good because God had watched over him and his light had guided him as he walked through darkness. Those blessings and those conditions had been taken for granted to the extent that such was expected to continue all the days of his life.

The picture presented here is one of misery and frustration. The earlier days had been happy ones in which Job had lived in contentment with his family around him. Everywhere he went, he had been treated with the utmost respect. When he took his place on the city



Shirley

## UNIFORM

council, the young men were in awe of him, and the older men stood respectfully in his presence. All deferred to his wisdom and refrained from speaking until he had voiced his opinion.

As a godly man, Job had not abused his place in society or his authority. Eliphaz's charge that he had neglected the poor was categorically denied on Job's lament. He had responded to the pleas of the poor, the orphan, the widow, and any others who had no one else to help them. He claimed to have been "eyes to the blind, feet to the lame, and father to the needy." Describing himself as having clothed himself in righteousness, he claimed to have stood in opposition to the evil people of that day. Surely such a person deserved the continual care, protection, and blessings of the Lord.

In his present situation, Job was convinced that God had turned against him, no longer heard his prayers and actually persecuted him. In the light of the wholesome, dedicated life he had lived before both God and men, such in-

tense suffering seemed undeserved and the treatment given him unfair. Like many people who suffer today, the obvious question in his mind was, "Why, Lord?"

Such a question plagued Job because his heart was no longer directed toward God but was concerned only with his present misery. He was so filled with self-pity that he no longer really looked for an answer to life's questions. As admirable as his social service may have been, one does not buy the grace of God nor can God be bribed.

There was no question that God had been the center of his life in the comfortable, prosperous days, but his faith had approached its limits when he most needed to place his very being in the hands and will of God. It is tragic that many Christians and active church members often cease to attend worship services, cease to pray, and are overcome with doubt on the occasion of critical sickness, death, or other misfortunes.

The sun does shine on both the just and the unjust, and everyone must face the everyday problems of life, year by year aging, and ultimately death. The mature Christian realistically learns to pray for a sustaining

faith, the strength to endure, and the comfort that only the right relationship to God can provide. Truly, Job's troubles were far greater than most of us will ever have to face, but the difference in our problems today is only a matter of degree.

No one knows what the coming years will bring. We need to make certain that our dependence on God and our commitment to him is so complete that they will not waiver regardless of what life brings. In their hours of distress, many Christians will explain how they were once active in their church, read their Bibles daily, and were active in Christian service. Let us remember that only one's present faith will suffice when the troubles of the future come.

Job's friends missed the essential point. Let's be sure that we do not make the same mistake. The innocent do suffer in this life as well as the guilty. Suffering may be used as a means of demonstrating the faith of God's people, strengthening the faith of his people, and of extending their influence in the world around us. Suffering that is faithfully endured is a powerful testimony of the power and presence of God.

Shirley is pastor emeritus, Parkway, Tupelo.

## Principles of giving — devotion, respect, joy, sufficiency

By Steve Odom

II Corinthians 8:1-5, 7-9; 9:6-8

The Apostle Paul had quite a string of correspondence going with the church at Corinth. In fact, what we have in I and II Corinthians



Odom

is only a portion of the total number of letters written to this church. I Corinthians reflects a somewhat strained relationship between Paul and the church. II Corinthians reflects a more congenial tone which indicates that some problems had been worked out by that time. So Paul could write in Chapters 8 and 9 on the subject of Christian giving.

Paul had come up with the idea of a collection from Gentile Christians for Jewish Christians in Palestine, particularly Jerusalem. Because Jerusalem was a center of religious pilgrimage, it attracted many poor. Some of these indigent pilgrims were converted to Christianity and became a part of the Jerusalem church. Added to their personal

## LIFE AND WORK

poverty was the withdrawal of any assistance by the Jewish authorities because of their association with Christianity. Consequently, the Jerusalem Christians were in dire need of financial assistance.

Paul made his appeal to the Corinthian church in the form of certain principles of Christian giving which remain applicable for us today. The first principle is that of devotion: "... they first gave themselves to the Lord ..." (8:5). The Macedonian Christians, who themselves had undergone persecution involving destruction of property and plundering of goods, were liberal in their giving out of their own sense of devotion to God, not based on what they lacked. This deep sense of devotion on the part of Macedonians was to be an example to the Corinthians and remains as an example to us. The churches at Philippi, Thessalonica, and Berea "gave according to their ability, and beyond their ability ..." (8:3). They were an example because they had taken the example of Christ seriously, and they were devoted to

such living and giving.

Then there is the principle of respect. Paul did not demand that the Corinthians give (8:8), but invited them to give out of a sincere love for their fellow Christians in need. I recently heard of a young woman who pledged a certain amount of money to her church to be given over a year's time. Because of certain circumstances during the year, she had fallen considerably short of her pledge by year's end. To her great surprise, she received a "past due" notice from the church reminding her of what she "owed." Needless to say, she was quite offended and retains a distaste for giving to the church. Pressure is not a principle of Christian giving; respect is.

A third principle is that of joy. Paul assured the Corinthians that their giving would mean much more to them if it was done in a spirit of joy (9:7). William Barclay has told a story from the childhood of Scottish writer, Thomas Carlyle. One day when the boy Carlyle was alone in the house, a beggar came to the door. On a childlike impulse he broke into his own piggy bank and gave the beggar all that was

in it. Later he wrote that never before or since did he know such sheer joyous happiness as he felt in that moment. Nothing can compare to joyful giving.

A fourth principle of Christian giving is that of sufficiency. Abundance in giving comes not from an abundance of material wealth, but from a sense of "always having all sufficiency in everything" (9:8). The word Paul uses for sufficiency is "autarkeia," which does not mean having an abundance of possessions, but a sense of enough. It describes the persons whose goal in life is not to amass possessions, but to eliminate needs. This person can be content with little because he or she can do without things. Isn't it often true that we want so much for ourselves that there is little left to give to others? Such a deep sense of sufficiency is a gift from God, a gift which is the essence of the generous spirit.

Devotion, respect, joy and sufficiency — four principles of Christian giving. They are principles which, when practiced, mean life to us, life to others and witness to trust in God.

Odom is pastor, University, Hattiesburg.

## Jesus on trial — before the Sanhedrin and Pilate

By Frank Thomas

Matthew 26:57-27:31

The context of this passage is Jesus on trial in the court of the high priest. The name of the high priest was Caiaphas. We understand that



Thomas

the Sanhedrin gathered as the court in the house of the high priest. The high priest served as the president of the Sanhedrin. Many things about this particular trial, however, were illegal. For one thing, it was held at night rather than during the day. But the most important irregularity of all was that the Sanhedrin had come to their decision before the trial even began. This fact and this fact alone would have negated the legality of what had been done.

False witnesses were sought to testify against Jesus. That the Sanhedrin and the high priests sought such false witnesses was testimony to their obsession to get rid of Jesus. They were frustrated, however, in that their role in getting rid of Jesus was limited. They could not carry through capital punishment, although history suggests that on one occasion the Sanhedrin may have put a person to death.

## BIBLE BOOK

Capital punishment was the sole responsibility of the Roman government. Nevertheless, the Sanhedrin bore responsibility for bringing the charges against Jesus and goading the people into insisting that the Romans put him to death.

The role of the high priest was to serve as president of the Sanhedrin. He served as the convener of this particular trial court in which Jesus was present. Caiaphas continually tried to make Jesus admit that he was the Christ and the Son of God. Both of these admissions by Jesus would have gotten him into serious trouble. Had he admitted to being the Christ, he would have been guilty of blasphemy. The Jews recognized blasphemy as a capital crime, but the Romans did not so recognize it. Were Jesus to admit to being some other high personage such as a political leader, then the Romans would have taken offense. So had Jesus admitted to being the Christ and the Son of God, the Romans could have interpreted his statement to mean that he was indeed the political leader and opponent whom they had expected. The response of Jesus to the questions from the high priest was initially to remain silent. Later he simply responded, "You have said." Jesus in-

tended in no way to identify himself with an earthly political movement.

When Jesus responded to Caiaphas, "You have said so. But I tell you, hereafter you will see the Son of Man seated at the right hand of power, and coming on the clouds of heaven," Caiaphas accused him of blasphemy and tore his robes which was the appropriate symbolic gesture for one who had heard blasphemy. Caiaphas then put the question to the council, "What do you think?" Of course, he already knew what they thought.

Verses 69-75 record the pitiful sight of Peter, the outspoken leader of the disciples, who had promised to follow Jesus even to the death if need be. Peter was following afar off, sitting in the courtyard warming his hands, and three times denying that he knew Jesus. The third denial was laced with curses and swearings that he did not know the man. Jesus had been betrayed and deserted; he stood all alone in his most desperate hour against the power of evil. No sooner had the cock crowed than Peter realized what he had done and went out and wept bitterly. He was not so much repenting as in conversion as he was suffering severe remorse for his denial of Jesus.

Chapter 27 opens with Jesus being delivered to Pilate the governor or procurator of the

Roman Province. The capital punishment case was not in Pilate's hands. In the meantime, Judas, seeing that Jesus had been condemned, repented and brought the thirty pieces of silver back to the high priests. There is some suggestion that perhaps Judas's act had been an attempt to force Jesus to seize power and become the deliverer whom the Jews had expected. When he had not done so but had suffered condemnation, Judas himself in an act of remorse had repented of his betrayal and had given the money back. He then went out and hanged himself.

Then the text shifts to the trial in the presence of Governor Pilate. The governor questioned Jesus and found no guilt in him. He quickly found himself pressured by the Jews to do away with Jesus even though there was no capital guilt. The very weak charge of sedition appeared, not in so many words but in implication, as Pilate asked Jesus if he were the king of the Jews. The Jews insisted that they had no king but Caesar. Finally, under pressure from the Jews to release to them Barabbas and to crucify Jesus, Pilate washed his hands of the entire affair. Sadly, this did not release him but rather only implicated him further in the guilt of the murder of Jesus.

Thomas is pastor, Alta Woods, Jackson.



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A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

**July 27, 1988 -  
August 10, 1988**

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Chaplain Dewey Williams  
Friends at Forest Baptist Church  
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John & Linda Mabry  
Mr. Pearson Windham  
Mr. & Mrs. Edwin G. Evans Sr.  
Mr. Scott Wofford  
Mr. & Mrs. Roy Hill  
George Worrell  
Ms. Doris Bias  
VFW Auxiliary 6473

**August 11, 1988 -  
Sept. 8, 1988**

Brother & Sister of Glen Adams  
Sis Long  
James C. Adams  
Willing Workers Class, New Augusta  
Mrs. Eunice Adams  
Mr. & Mrs. Carroll Bruister Jr.

Mrs. Jessie Adcock  
Mr. & Mrs. Owen D. Jones  
Mr. H. T. Addikson  
Mr. & Mrs. Ervin Pitts  
Brandon Alexander Shelton  
Archie & Margie Campbell  
Rachel & Jason  
Mr. Joe Kimbrough Alexander  
Mrs. Venice M. Peeples  
Mr. & Mrs. George H. Dulin  
Mr. & Mrs. W. P. Kimbrough Jr.  
Mrs. Frank H. Coleman  
Bessie, Will & Bill Davis  
Mrs. Joseph W. Cobb  
Miss Jeanne Merrill  
Mrs. C. E. Merrill  
Mrs. P. M. Kimbrough  
Mr. & Mrs. Jess L. Haley  
Mrs. Ann Alford  
Mr. & Mrs. Randall M. Ainsworth  
Brother of Amy A. Allen (Mark)  
Mrs. Amy A. Allen  
Alice Allen  
Mr. & Mrs. Harold Lowery & Family  
Evelyn Allen  
Mr. & Mrs. Randy Johnson  
Mr. Paul Altman  
Mr. & Mrs. Harold Jackson  
Mrs. Louise Amis  
Mr. & Mrs. Dolan Fleming  
Billy Anderson  
Mrs. Edward Bourland  
J. Q. Anderson  
Mr. & Mrs. Rodney Beville  
Mr. Stuart B. Angle  
Mr. & Mrs. Hays Stewart  
Omer Ashley  
The Puckett Family

Rev. Ayers  
Ms. Mary V. Golding  
Dr. S. L. (Lamar) Bailey  
Mrs. Catherine Pettit  
Mrs. J. D. Plunkett  
Mr. & Mrs. G. Wayne Smith  
Mrs. J. B. Lewis  
Dr. R. C. O'Ferrall  
Mr. Sam Bailey  
Mr. & Mrs. Owen D. Jones  
Mr. Louis Baker  
Mrs. Jimmie R. Tidwell  
Katherine Bankston  
Airwick Industries, Brandon  
Mr. Don Barkley  
Mr. & Mrs. Terry Champion & Wendy  
Mrs. Harris Barnes, Sr.  
Jeanne S. Sneed  
Jimmy Gartin, Jr.  
Mrs. Irma Barnett  
Friends at Forest Baptist Church  
Miss Beverly Harden  
Friends at Forest Baptist Church  
Mrs. Georgie Lacy Barr  
Mrs. Frank Shawblosky  
Mr. Howard Bass  
Mr. & Mrs. Huey Duncan  
Luther L. Beall  
Charlotte Broome & Family  
Mrs. Agnes Pickett  
Mr. T. M. Beard  
Mrs. J. E. Bagby  
Mrs. Gladys Jones Beard  
Mr. & Mrs. E. N. Ross Jr.  
Mrs. Floyd Bedsole  
Mr. & Mrs. Randy Johnson  
Mr. Robert W. Bell, Jr.  
FBC WMU Bible Study Group, Clinton  
Mr. & Mrs. Joe F. Sage  
Mr. & Mrs. Frank M. Oliver  
Dr. & Mrs. W. Bert Thompson  
Mr. & Mrs. Robert E. Womack

Gerald Timothy (Tim) Bell  
Trent & Evelyn Grubbs  
Mr. & Mrs. Rodney Beville  
Mr. & Mrs. Gene Clement  
Mr. & Mrs. Gerald Hegan  
Cindy & Steve Hegan  
His Followers Sunday School, FBC, Pontotoc  
Walter & Patricia Jordan  
Beth, Mark & Sara Lowry  
Carl & Shirley Lowry  
Mr. & Mrs. Bobby May & Family  
Mr. & Mrs. Ralph May  
Dr. & Mrs. John E. Pritchett  
Mrs. Mattie Bryant  
Barney & Myrtice Cook  
Homebound Department, Alta Woods Baptist Church  
Mother of Mr. James C. Buell  
Mr. & Mrs. Billy Armstrong  
Mrs. Coralister Buffington  
Mrs. Vonnice S. Mitchell  
Mrs. Bessie Burkett  
Mrs. Leslie S. Turner  
Mrs. Margaret E. (Bess) Burke  
Mr. & Mrs. Alex Katrishin  
Mr. Roger L. Burns  
Friends at Forest Baptist Church  
Mrs. Pearl Burns  
Friends at Forest Baptist Church  
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Mrs. M. T. Causey  
Burnell Burt  
Charlotte & Gerry Broome  
Mr. W. E. Burt  
Mr. & Mrs. D. L. Mauldin  
Mrs. Marion Busselle  
Mrs. R. W. McKee  
Mrs. Dorothy Butler  
Mr. & Mrs. Sanford McNemar  
Mr. & Mrs. J. F. Butler  
Laverne Butler  
Lois Butler  
Willie B. Minter  
James Elmer Butler  
Laverne Butler  
Lois Butler  
Willie B. Minter  
Luther Butler  
Laverne Butler  
Lois Butler  
Willie B. Minter  
W. H. Butler  
Laverne Butler  
Lois Butler  
Willie B. Minter  
Mrs. Chella Byrd  
Mrs. Hazel Crowder  
Mrs. Glennie Sigrest Byrd  
Mrs. W. Zack Huggins  
Mrs. Gerry McGraw  
Mr. & Mrs. Bernard A. Jordan  
Mr. & Mrs. Philip R. Ferriss  
Mr. & Mrs. Robert F. Neely Jr.  
Mrs. Vivian Cade  
Mr. & Mrs. Robert W. King  
Mrs. Albert Caldwell  
Florence Hardin Puls  
Mrs. Mary Joe Caldwell  
Philathea Sunday School, Columbus  
Mrs. Mildred Campbell  
Mrs. Mattie B. Sory  
Harold A. (Joe) Cannon  
Mr. & Mrs. A. W. Sharp  
Mrs. Jessie Mae Weaver  
Mrs. E. B. Norwood  
Mrs. Verna M. Kellis  
Mrs. Ruth Carnathan  
Mrs. Marvis Drogula  
Ernest W. Case  
Mrs. Doris T. Mitchell & Family  
Lloyd Catchings  
Mr. & Mrs. Billy Woods  
E. V. Cato  
Mrs. Frank Williams Jr.  
Mr. & Mrs. Carroll Bruister Jr.  
Claude, Wallace, Laurel & Inez Chadwick  
Mr. & Mrs. W. J. Selman  
Inez Chadwick  
Merle Furlow Strong Hope  
Sunday School  
Frank Chambers, Jr.  
Mrs. R. Chester Upton

Robert E. Brown  
Calvary Baptist Church, Tupelo  
Velma Browning  
Mr. & Mrs. W. M. McElroy  
Donald Bruce  
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Sandra Anderson Bruce  
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Mrs. Fannie Peeples  
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Mr. & Mrs. Bobby May & Family  
Mr. & Mrs. Ralph May  
Mrs. Lawrence (Helen) Bryant  
Mr. & Mrs. John E. Pritchett  
Mrs. Mattie Bryant  
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Homebound Department, Alta Woods Baptist Church  
Mother of Mr. James C. Buell  
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Burnell Burt  
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Mrs. R. W. McKee  
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Luther Butler  
Laverne Butler  
Lois Butler  
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Mrs. Chella Byrd  
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Mrs. Glennie Sigrest Byrd  
Mrs. W. Zack Huggins  
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Mr. & Mrs. Philip R. Ferriss  
Mr. & Mrs. Robert F. Neely Jr.  
Mrs. Vivian Cade  
Mr. & Mrs. Robert W. King  
Mrs. Albert Caldwell  
Florence Hardin Puls  
Mrs. Mary Joe Caldwell  
Philathea Sunday School, Columbus  
Mrs. Mildred Campbell  
Mrs. Mattie B. Sory  
Harold A. (Joe) Cannon  
Mr. & Mrs. A. W. Sharp  
Mrs. Jessie Mae Weaver  
Mrs. E. B. Norwood  
Mrs. Verna M. Kellis  
Mrs. Ruth Carnathan  
Mrs. Marvis Drogula  
Ernest W. Case  
Mrs. Doris T. Mitchell & Family  
Lloyd Catchings  
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Inez Chadwick  
Merle Furlow Strong Hope  
Sunday School  
Frank Chambers, Jr.  
Mrs. R. Chester Upton

Mr. Eugene Champion  
Mr. & Mrs. Terry Champion  
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Mrs. Hattie Choate  
Mr. Ed Christian  
Mr. & Mrs. Earl C. Yates  
Randy Allen Churchwell  
Mr. & Mrs. Andrew J. Churchwell  
Mrs. Nannie Cliburn  
Mr. & Mrs. J. V. Kirkley Jr.  
Mrs. Blanche Coats  
Mr. & Mrs. Clark Mashburn  
Troy Cobb  
Mr. & Mrs. Herbert A. Morgan  
Mr. Elbert Cole  
Josephine Price  
Mrs. Beatrice Robinson  
Mr. Steve Coleman  
Mr. & Mrs. Raiford Strong  
Stephen Coleman  
Mr. & Mrs. Albert Case  
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Mr. Dason L. Collums  
Mr. Clyde Stewart  
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Forrest & Artie Martin  
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Mrs. Leigh Creel  
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Mrs. June T. Brooks  
Mr. Purvis Crowell  
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Mr. Bonnie Davis  
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Mrs. Mamie Dear  
Mr. & Mrs. J. P. Dear  
William Pool Dearman  
Beaumont Baptist Church  
Halbert DeCell  
Dr. & Mrs. R. H. F. Lynch  
Mr. Delk  
Rocky Point Baptist Church, Carthage  
A. W. Dennis  
Willing Workers Class, New Augusta  
Wayne Dickerson  
Mr. & Mrs. Tom Pettay  
Mr. Kenneth "Pat" Dickson  
Mr. & Mrs. C. M. Mitchell  
Mr. & Mrs. Curtis Buchanan  
Mr. Edd Donahoe  
Mrs. Annie F. Castle  
Mr. & Mrs. Ed Doughty Sr.  
Mr. & Mrs. Jimmy Loyer  
Mrs. Clara Frances Drake  
Mrs. Earl T. Baker  
Mrs. Frank G. Meek  
Mrs. Gladys Drew  
Mr. & Mrs. John G. Hardy  
Mr. Fred W. Drogula  
Mrs. Marvis Drogula  
Mr. W. W. Dunn  
Louie & Faye Nichols  
Mr. Wheeler Dunn  
Ms. Ann G. Stanford  
Margurite Woodall Durham  
Mr. & Mrs. George H. Dulin  
Mr. Quincy Dye  
Bobby & Barbara Gann  
Berean Sunday School, Salem BC, Collins  
Mr. James T. Hollingsworth  
Mr. G. T. Edwards  
Ms. Hattie Trevilion  
Mr. & Mrs. Riley D. Alford  
Job Sunday School Class, FBC, Vicksburg  
Mr. & Mrs. Roy L. McAlum  
Mr. Jack Miller  
Mr. Louis Miller  
Richard Eiland  
Mr. & Mrs. Max Triplett  
Mrs. Bessie Elkins  
Bob & June Stephenson  
Myra Ellington  
Mr. & Mrs. John Harville & David  
Mrs. Louise Johann Ellis  
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Mr. & Mrs. Hugh H. Harris  
Hamp & Lucille Reid  
Mr. Jack Ellison  
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Mrs. Edna Emerick  
Mrs. Mary B. Ford  
Mrs. Dot England  
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Mrs. H. H. Triplett Sr.  
Mr. Arthur Fairchild  
Mr. & Mrs. Oscar Gatlin  
Joe Fedell  
Wes & Polly Bryant  
Mrs. Velma Felde  
Mrs. M. T. Cuasey

Mrs. Hubert (Earlene Carpenter) Ferguson  
Mrs. Louise Faulk  
Mr. & Mrs. Jay Bernhart & Family  
Mrs. Clara E. Ferguson  
Mr. & Mrs. W. T. Field  
Mrs. Floyd Boyle Sr.

(To be continued)

### HONORS

Mrs. Nettie Bradera  
TEL Sunday School, FBC, Charleston  
Margie Loustalot Covington  
Mrs. Elsie R. Walters  
Diana Loustalot Duncan  
Mrs. Elsie R. Walters  
Hamp Dye  
Mr. & Mrs. Hank Peebles  
Louie Farmer, Jr.  
Dr. & Mrs. Eugene I. Farr  
Mr. & Mrs. Raydon Flenniken  
Mrs. L. K. Clark  
Barbara Loustalot Hamilton  
Mrs. Elsie R. Walters  
Mrs. John Griffin Hardy  
Mrs. Gordon Wilson  
Mr. & Mrs. Clarence Hollomon  
Mr. & Mrs. Hayes Branscome  
TEL Sunday School, FBC, Grenada  
Mrs. Ralph Lilly  
Gerald, Patricia, Jay, Ashley & Grace Hasselman  
Mr. & Mrs. Kenneth Little  
Ina & Billy Buckley  
Corine Smith  
Marcia & Truett Smith  
Fleetwood Loustalot  
Mrs. Elsie R. Walters  
Mrs. Johnny Madden  
Mrs. Homer Best, Sr.  
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Mrs. Bernice Conrad  
Shannon Moore  
Mr. & Mrs. Hank Peebles  
Mrs. Belle Rhodes  
Gum Branch Baptist Church, Louisville  
Mr. & Mrs. George Rogers  
Berean Sunday School, Salem BC, Collins  
Mrs. Margaret Ross  
Fidelis Sunday School, Pelahatchie  
Mr. Robbie Schuler  
Country Creek Ministry Friends  
Mrs. Eva Steen  
Mrs. Susan Bush  
Mrs. Frances Tumey  
Willing Workers Sunday School, Liberty  
Mrs. Inez Turnipseed  
Home Makers Sunday School, Liberty  
Gabriel Vaughn  
Mrs. W. G. Clark  
Mrs. Myrtle Vick  
Barbara & Charles Bevil  
Mrs. Ruby Wachter  
Mr. Joel A. Ballard  
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Mr. & Mrs. Bobby Gann

## FEMALE CHILD CARE WORKERS (Formerly called Houseparents) NEEDED!

The Village has two child care worker vacancies to be filled by female workers over 30 with no dependents. If interested call or write Mr. Henry M. Glaze, Executive Assistant, Programs.

Equal Opportunity Employer  
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# capsules

## Southwestern enrolls 50,000th

FORT WORTH, Texas (BP) — Southwestern Seminary here, the world's largest seminary, enrolled its 50,000th student Aug. 26.

Southwestern marked the milestone when Charles Frazier, 27, a new theology student from Lithia Springs, Ga., became the 50,000th student to enroll at the school. Frazier enrolled for the fall semester at 9 a.m.

Southwestern's enrollment of the 50,000th student coincides with the celebration of the institution's 80th anniversary and President Dilday's 10th anniversary.

## Annuity Board acquires bank

DALLAS (BP) — NCNB Corp. of Charlotte, N.C., has taken over major operations of Dallas-based First RepublicBank the board's depository bank.

Annuity Board President Darold H. Morgan emphasized that First RepublicBank, now NCNB Texas National Bank, was used to "pay the bills." The Annuity Board was neither an "investor in First RepublicBank stock nor a creditor," he said.

Federal regulators recently announced the selection of NCNB to acquire insolvent First Republic in a deal that will cost the Federal Deposit Insurance Corp. up to \$4 billion. The transition requires a \$210 million to \$240 million NCNB contribution.

NCNB obtained 20 percent of First Republic's holdings, with an option to gain complete control in five years.

Said Morgan, "None of our assets were registered in the name of the bank, and the money we deposit is in a trust relationship."

## Trustees postpone naming commentary

NASHVILLE (BP) — Trustees of the Southern Baptist Sunday School Board delayed naming a new conservative multi-volume Bible commentary until February 1989 to see if a "better" name can be chosen.

During the board's August meeting in Nashville, the trustees' publishing and distribution committee recommended the new commentary be titled "The New Evangelical Commentary," with a frontline, or secondary title, of "A Theological Exposition of Holy Scripture."

James Clark, BSSB senior vice president, noted the editors considered 50 titles before agreeing on the proposed name. The consulting editors felt the title "would open trade markets beyond the Southern Baptist Convention," he added.

## Church will build Holy Land garden

ANAHEIM, Calif. (BP) — A Baptist church in Southern California has unveiled plans to recreate portions of

biblical Israel in a 50-acre botanical garden in affluent Orange County.

Bryan Crow, pastor of The Garden Church in Anaheim, announced his congregation's plans at an August tent revival on the new site about 15 miles from Disneyland.

He added the development will be a place of worship, not a tourist attraction.

## Texans preach in 'Land Down Under'

DALLAS (BP) — Two hundred years after Capt. Arthur Phillip and the "First Fleet" sailed into Sydney Harbor to establish Australia as a penal colony, more than 630 Texas Baptists traveled half-way around the world to help Australian Baptists share the liberating power of Jesus Christ with "the land down under."

About 500 Texas Baptist volunteers — joined by workers from at least eight other states — teamed up with churches in New South Wales, and an additional 133 Texans served in Western Australia during the 1988 Texas-Australia Partnership Missions Bicentennial Crusades, July 24-31.

Although the exact number of commitments to Christ has not been tabulated, a number of decisions were reported as people stood to testify at partnership missions victory rallies in Sydney and Perth Aug. 1.

## North Central extends thrust

DOWNERS GROVE, Ill. (BP) — North Central Missions Thrust, a plan to double the number of Southern Baptist churches and members in seven north central states between 1975 and 1990, has been extended for an additional ten years.

Executive directors and state missions directors of the states — Illinois, Indiana, Ohio, Michigan, Minnesota, Wisconsin, and Iowa — met in Downers Grove, Ill., and targeted the year 2000 for conclusion of the program to coincide with the denomination's Bold Mission Thrust emphasis.

One out of five Americans live in these seven states, according to Home Mission Board estimates, and 58 of the population there is unchurched.

When North Central Missions Thrust began in 1975, there were 1,784 SBC churches in the seven states. Currently there are 2,127 churches and 264 church-type missions with 538,582 members.

## Church-starting sweeps Mexico City

MEXICO CITY (BP) — Nearly 200 Southern Baptist volunteers from at least six states joined force with Mexican Baptists Aug. 7-14 in a major church-starting effort here.

The "Evange-Mex'88" campaign has produced 13 new churches since January in the metropolitan area, including seven formally organized Aug. 13 while the Americans were there. At least five more will be

organized by the end of this year.

Baptists also have launched at least 20 mission congregations and nearly 60 "preaching centers" in formerly untouched neighborhoods. Another 25 preaching points and 100 home Bible studies are projected for 1988.

The Southern Baptist volunteers joined Mexican teams from 46 churches in the Central Baptist and Northwest Baptist associations, along with 48 Mexican volunteers from other parts of the country and a number of Southern Baptist representatives who served as preachers and interpreters. The teams spent five hours each day in door-to-door evangelism in 85 neighborhoods targeted for new congregations. They also helped organize the new churches and missions.

Preliminary reports indicate 5,400 people have made positive decisions about Christ in homes, churches and neighborhoods.

## HMB offers new toll-free number

ATLANTA (BP) — Southern Baptists who have been wringing their hands over unanswered questions about home missions may now ring their Home Mission Board's new toll-free number instead.

By dialing 1-800-634-2462, callers may place orders for Home Mission Board products or receive information about any facet of Southern Baptists' mission work in the United States.

The service began Jan. 1 as an extension of the board's orders processing department. Four operators answer calls from 8 a.m. to 6:30 p.m. (EDST) Monday through Friday.

The toll-free number is for more than product orders, said Lesley Wetherington, manager of the customer service center. "We want this to be a real information point for the Home Mission Board," she noted.

## Texas Baptists respond to Delta crash at D-FW

DALLAS (BP) — Within an hour after Delta Flight 1141 crashed on take-off from Dallas-Fort Worth International Airport Aug. 31, Texas Baptist Disaster Relief workers were at the scene, providing refreshments and comfort to rescue workers and law officers. The crash killed 13 people.

The first Texas Baptist minister known to be on the scene was David Hougham, pastor of Faith Temple Baptist Church in Irving. He was joined quickly by about a dozen trained disaster relief volunteers from Meadowbrook Baptist Church in Irving and by other disaster relief workers.

The Texas Baptist Disaster Relief Mobile Unit, an 18-wheel tractor-trailer rig with field kitchen, was placed on stand-by status immediately following the crash and was summoned to the disaster site at about 2 p.m.

About 500 barbecue beef plates furnished by Mt. Lebanon Baptist Encampment were served

# SCRAPBOOK

September is the month that the state offering is taken up.

Offer your support through your prayers and money.

Teachers are needed so that others will be aware of what the state mission offering does to help.

Fellowship with the Indians can be made possible through this offering.

Awareness can help you look around and notice that the results of this offering are everywhere.

Faith is what you need from God to help you decide what you should do.

Themes each year for this offering help us take a new viewpoint and a closer look at this offering.

Emotional growth is what you get when you give.

Eagerness to give to the state offering will help Camp Garaywa, Student Work, and the Parchman Ministry.

Results are what you will see all around you. Some are disaster relief, new missions, and church building aids.

Look beyond the surface of things you see. Look to the inside, for beauty unseen. What lies at present will all fade away. Only that that is done for the Lord will stay. — Romy Case, Brookhaven

Involve yourself with the new missions in your state and you will surely find yourself blessed.

Needs are all around you. They can be met!

Give your money to the Margaret Lackey Offering.

—Hope Hurst, Acteen First Church, Bruce

## Hollywood Christians seek changes in "Temptation"

By Jim Newton

VAN NUYS, Calif. (BP) — The pastor of the largest Southern Baptist church in California and a 200-member group of Christians involved in the movie industry have been seeking to influence producers of "The Last Temptation of Christ" to delete offensive portions of the controversial film.

Jess Moody, pastor of First Baptist Church here, said he and the church's Act I ministry, comprised of Christians in the entertainment industry, had not seen the movie but had reviewed the script being circulated by Donald Wildmon's American Family Association.

"We need to let them know they cannot get away with anti-Christian bigotry, which is rampant in the United States," said Moody in an interview with Baptist Press. Saying anti-Christian bigotry is just as evil as anti-Semitism, Moody suggested a Christian anti-defamation league be established similar to the B'nai B'rith's Anti-Defamation League.

"It is my opinion that the Christian is in the same position in the United States that the Jew was in Nazi Germany about 1928," Moody said. "This must not be tolerated."

He warned, however, that Christians not use the controversy over the film as a pretext for anti-Semitism. Some right-wing fundamentalists opposed to the movie have publicly charged the film is a Jewish plot to attack Jesus and Christians, he said, noting, "There are Jews, Catholics and Protestants involved in the production of this film, not simply Jews only, as some radical right-wing groups are claiming."

Moody claimed two theological heresies are involved in the script, both of which are mistaken and should be avoided.

The first, called the "docetic

heresy," is the view that Jesus could not be tempted by a woman. This is the view that Jesus was truly God but was not human in the same way that people are human, Moody said, adding this heresy is contradicted by the Scripture in Hebrews 4:15, which states Jesus "was tempted in all points, like as we are, yet without sin."

The second, called the "antinomian heresy," is the view that Jesus allowed his temptation to go so far as to fantasize the complete sex act with Mary Magdalene. This would not have been possible, since Jesus said in Matthew 5:27-30, "He who looks upon a woman with lust hath committed adultery with her in his heart already."

Jim Newton writes for the Atlanta bureau of Baptist Press.

**Baptist Record**

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NASHVILLE, TN 37203

Box 530, Jackson, MS 39205

September 15, 1988